OF RELIGIOUS ASSEMBLIES, AND THE PUBLICK SERVICE OF GOD:

A Discourse
According to Apostolicall
Rule and Practice.

By

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To the Readers.

THere is no such light to the true meaning of the Scripture, as the practice of matters contained in it, under the Synagogue first, and in the Church afterwards. This is the reason of the course held here, in inquiring what was done or arguing what is to be done for the Publick Service of God. It is not to be expected that the particulars here observed or discoursed under the judgement of this Church, and the Learned in it, should indifferently take place: It is enough if the main foundation, which I have given my thoughts a little freedome to dig for, prove not fleeting. Then may it

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ſerve for the edifying of it unto peace. However, you ſee wherefore writing in Engliſh, nevertheleſſe I produce the paſſages of Writers in their own formall words. You ſhall find them tranſlated for the ſatisfaction of all ſorts. The learned Readers may pleaſe to excuſe me, if walking for the moſt part an untrodden path, they find nothing but work cut out, to be made up at leiſure. All may pleaſe to do ſo much right to themſelves or me, as to referre themſelves to ſuch things as the delay of the Preſſe hath given occaſion to adde at the end, before they begin to reade. The Heads of matters here intreated, are premiſed for the eaſe of ſuch as make choice of what they think beſt to reade.

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Of Religious Assemblies, And *The Publick Service of* God.

A Discourse according to Apostolicall Rule and Practice.

Chap. I.

The Publick Service of God the most eminent work of Christians. How the Form of it may be derived from the Scriptures. The Subject, and the Proceeding of this Discourse.

THe most eminent work that men are able to tender to the honour of God, is his publick Service at the Assemblies of Christians. That supernaturall tincture which the faith of Christ and his Grace infuseth into the best of our actions, seemeth to consist in the obedience to God, out of which they are done; and the intention of his glory and worship, to which they are addressed: That the reason of them is derived from the will and pleasure of God, and the intent of them directed to his honour and service. Whereas all the men of this world can do nothing but out of love to

themſelves, taking the riſe and motive of their doings from that which concerneth their particulars, and aiming at nothing elſe in their intentions. All ſorts of Chriſtian mens actions, as they proceed from ſuch conſiderations as theſe, are capable to be qualified *the Service of God.* But that which is called his *Publick Service* profeſſeth the exerciſe of nothing elſe, neither is capable to be accounted otherwiſe, unleſſe it be counterfeit. For what conſideration can common ſenſe faſten upon that which we do, when we aſſemble our ſelves for religious Service, but the conſcience of our ſubjection to God, the acknowledgement of our want of his direction and aſſiſtance, and our deſire and affection to the good which we expect at his hands? Onely to be *Publick* is ſtill an addition of advantage to it, in as much as the honour, which it pleaſeth God to accept at men hands, becometh his Greatneſſe more when it proceedeth from more agreement of minds. And as the ſtrength of mens bodies, joyned to one purpoſe, removeth that which one by one they could not do; ſo united devotions prevail with God to ſuch effect, as ſeverally they cannot bring to paſſe. The Prophet Eſay ii. 2, 3, 4. from the Prophet Micah iv. 1. *In the laſt dayes it ſhall come to paſſe,* ſaith he, *that the mountain of the houſe of the Lord ſhall be eſtabliſhed in the top*

top of the mountains, and it ſhall be exalted above the hills: And people ſhall flow unto it, and many nations ſhall come and ſay, Come, and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob; and he will teach us of his wayes, and we will walk in his paths: For the law ſhall go forth of Sion, and the word of the Lord from Jeruſalem. And a third Prophet, Sophon. iii. 9. *For then will I turn to the people a pure language*, or a pure lip, *that they may call upon the name of the Lord with one conſent*, or with one ſhoulder. The meaning of theſe Prophets is, to tell us what the Gentiles ſhould do when they applied themſelves to the Church, the mountain of God, the hill of Sion, by two principall particulars: They ſhould flow like the waters of a deluge to learn the will of God which the Church teacheth; they ſhould crowd in like a multitude, with one ſhoulder, to ſerve God with that language which he had ſanctified. Who can reade this, and not think what God recommendeth to Chriſtians? one current to the Church, to learn his will there: one ſhoulder, ſtriving who ſhall crowd in firſt: one lip, one language that ſoundeth nothing but his praiſes. So that in the Publick Service of God are fulfilled the words of the Goſpel, Matt. vi. 13. *A city cannot be hid that ſtandeth upon an hill:* Be the Profeſſion what it will be that differenceth a true viſible

Church from a falſe, it muſt be the Publick Service of God that muſt make that Profeſſion viſible. And the Apoſtle, 1. Tim. ii. 8. *I will therefore that men pray every where, lifting up pure hands without wrath or diſputing*, when he ſaith, *every where*, taketh away the difference which the Temple at Jeruſalem made; when he ſaith, *without wrath or diſputing*, ſignifieth that his ſpeech is of Publick Aſſemblies, the fruit whereof he would not have intercepted through their diſſenſions: and ſo expoundeth that *one lip* of the Prophet, ſignifying that unity of mind which Gods people ſerve him with. This is too much to be ſaid here, but perhaps too little to perſwade, how much the frame of Publick worſhip concerneth the honour of God and his Service: How much it muſt needs be for the advantage of godlineſſe, that it be formed without prejudice. Were all particulars of it ordered in Scripture, as the Ceremonies of that Figurative Service under Moſes are, there were no more to do, but to make all things according to the pattern ſhewed in the mountain, *Hebr.* viii. 5. *Exod.* xxv. 40. And he that did it ſhould be, for his part, faithfull in all the houſe of God, as was Moſes, *Hebr.* iii. 2. *Numb.* xii. 7. But he that is there ſaid to be faithfull in all the houſe of God as Moſes was, hath diſcharged his Office in revealing and eſtabliſhing the ſubſtance

stance of the worship of God in Spirit and Truth: And what is further determined in Scripture, and what is not, my purpose is not to dispute here, because my discourse proceedeth from that which I can find expressed in Scripture, to that which remaineth questionable, according to it. For my part, I do not find so much delivered concerning the Service of God at the Assemblies of Christians, any where in Scripture, as in the first Epistle to the Corinthians, where the Apostle discourseth the use of Spirituall Graces of that time in those Assemblies. And therefore my first travell in this little work shall be, to inquire the true meaning of that whole discourse of the Apostle, the proceeding of it, and the grounds whereupon his rules are framed. Which to do with successe, I shall first discover the office of Prophets and Scribes under the first and second Temple; of the Graces of Propheſying and of Languages under the first times of the Gospel; in ministring the Morall and Perpetuall, not the Ceremoniall and Figurative Service of God, at their Assemblies for that purpose. To the result of which inquiries, if we shall joyn the rules which the same Apostle debateth in the eleventh Chapter of the same Epistle, concerning men and women vailing or uncovering their heads in those Assemblies, and concerning

celebrating the Eucharist, with the Feasts of Love used then at common meetings, with the grounds whereupon they proceed; adding to both such passages of Scripture as fall in with the meaning of these, speaking home to what was done, or prescribed to be done, at their religious Assemblies: perhaps by this means we shall be furnished of such principles, and such rules derived thence, as the Scriptures afford the Church to proceed upon, as well in the substance of that which is to be done in the Publick Service of God, as in the form, and course, and circumstances of it. And this, upon the by, will minister just occasion to inquire further into the condition of those Graces and Ministeries, by which the severall parts of this work were exercised at that time according to the Apostle, or intended to be exercised in after ages. To which point having said something of late in a little tract of the *Primitive government of Churches*, and finding it too much slighted there, because the particular discourse of it suted not with the modell of that Treatise, my desire is to take it in hand upon this occasion once more, and inquire what further satisfaction, the consideration of Publick Service at their religious Assemblies, will yield them that desire the truth, as concerning the nature and condition of ministeries first instituted for that purpose.

CHAP.

Chap. II.

Dayes of Assemblies appointed by the Law. The Morall Service of God not specified in it, but collected from it. How the Jews are taxed for spending the Sabbath in pastime. Places of such Assemblies not provided in it. The Priests charged to teach the Law by deciding controversies of it. The Chair of Moses, the Chair of Prophets. High places, to what purpose. Beginning of Synagogues. Disciples of Prophets studied to be Prophets. They ministred the Morall Service of God in High places and Synagogues.

OF the Figurative Service proper to the Law of Moses, and that people which received it, of the kinds, and times, and place for offering sacrifices, there is particular appointment in it: but of serving God by Prayer, or hearing his Word, you have there so much the lesse remembrance. In *Leviticus* xxiii. we find the particular of all their Solemnities that are called *holy Assemblies:* For thus the generall is propounded, vers. 2. *The Assemblies of the Lord, which ye shall proclaim for holy Convocations, these are my Assemblies.* The first of these is the Sabbath, then the Passeover, Pentecost, the beginning of the New year, the day of Atonement, and the Feast of Tabernacles. And,

with leave, I rather use the word *Assemblies* then *Feasts* in this place, because the name of Feasts is proper to those Solemnities which are to be celebrated with joy and chearfulnesse: whereas in this number, the day of Atonement was to be observed with the greatest humiliation that could be expressed. The Originall word מועד conteining all Assemblies, such as all these are commanded to be, and as I take it none else. For that which is read Psal. lxxxi. 3. *Blow up the Trumpet in the new Moon, in the time appointed, against the day of our Feasts*, dependeth upon the Law, Numb. x. 10. *Also in the day of your gladnesse, and in your solemn Feast dayes*, (or rather dayes of Assemblies, for the word is the same that I translated so afore) *and in the beginning of your Moneths, you shall blow with your Trumpets over the burnt-offerings, and over the sacrifice of your peace-offerings, that they may be to you for a memoriall before your God.* Where we see three sorts of Solemnities distinguished: First, *the day of your gladnesse*, conteining Solemnities to be celebrated with chearfulnesse of heart, that is, Feasts: Then, *the solemn dayes of Assemblies*, as the word signifieth, conteining besides those, Assemblies for humiliation, as the day of Atonement: And last, *the beginnings of your Moneths*, wherein peculiar sacrifices are injoyned, *Numb.* xxviii. 11.

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And here it is provided, that Trumpets should be sounded over those sacrifices by the Priests in the Tabernacle; but that no Assembly is appointed to be upon them, the difference here made between them and their dayes of Assemblies, is presumption enough. But in particular, the first and last dayes of the Passeover, and Feast of Tabernacles (the one whereof was kept for seven dayes, the other for eight) were to be solemn Assemblies, which the rest were not, and therefore in the Greek of the Septuagint are called μεγάλαι ἡμέραι, or *great dayes*, to wit, of those Feasts, in comparison of the lesse. Esay i. 13. *The New Moons and Sabbaths, the calling of Assemblies, I cannot away with:* τὰς νεμηνίας ὑμῶν, καὶ τὰ σάββατα, καὶ μεγάλας ἡμέρας. The calling of Assemblies is here translated *Great dayes*, as in the Gospel, John vii. 37. *In the last day, the* GREAT DAY *of that Feast.* By which Translation, that which is generall in the Originall, is restrained to the first and last dayes of those two Festivals. Now the Sabbath was the greatest of all Solemnities appointed for Assemblies: For they were commanded so to rest from bodily labour, as not to kindle fire, to dresse the meat they eat upon it: For as in *Exod.* xvi. 5, 16, 29. God contesteth that he gave them a double measure of Manna the day before, that they might dresse it against the Sabbath: So we have

have again Exod. xxx. 3. *You ſhall kindle no fire throughout your habitations upon the Sabbath.* The ſame, *Levit.* xxiii. 3. where Abenezra, IN ALL YOUR HABITATIONS, *that is, in your land, and out of your land, at home, and upon the way.* To teach us, that it was not for the time that they lived upon Manna in the wilderneſſe, that they were forbidden to kindle fire upon the Sabbath, but through ALL THEIR HABITATIONS, whereſoever they dwelt afterwards. And many have obſerved, that in *Levit.* xxiii. it is not ſaid of any other day but of the Sabbath, and the day of Atonement, *Thou ſhalt do no work upon it*; but of the other dayes of Aſſemblies, *Thou ſhalt do no Servile work upon them*: to ſhew us the difference between them, that upon the Sabbath and day of Atonement it was prohibited to dreſſe the meat of the day; but upon other Solemnities that was permitted, but to do any work that men were wont to put their ſlaves to, was prohibited: which is the received practice of the Jews, and hath a juſt ground in the Scripture, *Exod.* xii. 16. where, of the firſt and laſt day of the Paſſeover, is ſaid, *No manner of work ſhall be done in them, ſave that which every man muſt eat, that onely may be done,* or dreſſed, *of you.* Abenezra upon that place, בכל המועדים וגו׳ *Of none of the ſolemn Aſſemblies, beſide the Sabbath and day of Atonement, it is ſaid,* NO MAN-

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NER OF VVORK : *Onely of the Paſſeover he ſaith it, and addeth an exception of the meat of the ſoul.* that is, requiſite for the ſuſtenance of nature. Here is a ſtrict command of bodily reſt, eſpecially upon the Sabbath, and that particularized, to concern both Iſraelites themſelves, and their ſlaves, and thoſe that ſojourn within their gates: But that is very conſiderable which excellent Divines have obſerved, That in the fourth Commandment, where is ſo large proviſion for bodily reſt, there the purpoſe of that reſt is onely pointed at in generall terms, when it is commanded to be SANCTIFIED; which is likewiſe done in all their Solemnities, when they are called ASSEMBLIES: but there is no mention made of any particular work of the Morall Service of God, wherewith the Sabbath is commanded to be ſanctified, or for performance whereof they are commanded to Aſſemble, unleſſe it be the reading of the Law upon the ſeventh yeare, commanded *Deut.* xxxi. 12. So that it ſeemeth the Jews have reaſon, when they obſerve, that neither the Form, nor Time of Prayer, is appointed them by the Law of Moſes, but by the conſtitutions of their Elders, Maimoni of Prayer, *C.* i. *Numb.* 1, 2. Indeed, that the ſpirituall Service of God, of Prayers, and his Praiſes, of hearing the Word, and meditating upon his works, was the thing, for

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love whereof the Jews were commanded to keep the Sabbath, thoſe miſerable people, who in moſt things are blinded with the letter, and never look under the vail upon Moſes his face, have been able alwayes to perceive; as it is to be ſeen by the ſayings of their late and ancient Writers. Joſephus *adv. Appionem* ii. Κάλλιστον καὶ ἀναγκαιότατον ἀπέδειξε παιδευμάτων τὸν νόμον, οὐκ εἰσάπαξ ἀκροασαμένους, οὐδὲ δὶς ἢ τρὶς, ἀλλ' ἑκάστης ἑβδομάδος, τῶν ἔργων ἀφεμένους, ἐπὶ τὴν ἀκρόασιν τοῦ νόμου ἐκέλευσε συλλέγεσθαι, καὶ τοῦτον ἀκριβῶς ἐκμανθάνειν. *Moſes propounded to the Jews the moſt excellent and neceſſary learning of the Law; not by hearing it once or twice, but every ſeventh day, laying aſide their works, he commanded them to Aſſemble for the hearing of the Law, and throughly and exactly to learn it.* Philo *de vita Moſis* iii. relating the paſſage of him that gathered wood on the Sabbath, of whom it is ſaid, Numb. xv. 33. *They brought him unto Moſes and Aaron, and unto all the Congregation:* συλλαβόντες δ' ἄγουσιν αὐτὸν ἐπὶ τὸν ἄρχοντα, ᾧ συνήδρευον μὲν οἱ ἱερεῖς, παρεῖχε δὲ σύμπασα ἡ πληθὺς πρὸς ἀκρόασιν. *They take him,* ſaith he, *and bring him to the Ruler, with whom ſate the Prieſts, all the multitude ſtanding by to heare.* He obſerveth that Moſes was then expounding the Law, as upon the Aſſembly of the Sabbath; Aaron, that is, as he expoundeth it, the Prieſts ſitting on the Bench with him, the Congregation ſtanding by to heare. The obſervation he proſe-

prosecuteth with his reason in these words: Ἔθος γὰρ ἦν, ἀεὶ μὲν κατὰ τὸ παρεῖκον, προηγουμένως δὲ ταῖς ἑβδόμαις, ὡς ἐδήλωσα καὶ πρόσθεν, φιλοσοφεῖν· τοῦ μὲν ἡγεμόνος ὑφηγουμένου, καὶ διδάσκοντος, τῶν δὲ ἐπιδιδόντων εἰς καλοκαγαθίαν, καὶ βελτιουμένων, τά τε ἔθη καὶ τὸν βίον. ἀφ' οὗ καὶ εἰς ἐτι νῦν φιλοσοφοῦσι ταῖς ἑβδόμαις Ἰουδαῖοι τὴν πάτριον φιλοσοφίαν, τὸν χρόνον ἐκεῖνον ἀναθέντες ἐπιστήμῃ, καὶ θεωρίᾳ τῶν περὶ φύσιν. τὰ γὰρ κατὰ πόλεις προσευκτήρια, τί ἕτερόν ἐστιν ἢ διδασκαλεῖα φρονήσεως; *For the custome was, alwayes when occasion gave way, but principally on the seventh dayes, as I shewed afore, to be exercised in knowledge: the Chief going afore and teaching, the rest increasing in goodnesse, and bettering in life and manners. From whence at this day the Jews study their Countrey learning upon the Seventh dayes, dedicating that time to knowledge, and the contemplation of Nature. For the Synagogues in cities, what are they but schools of wisdome?* and in his book *de Decalogo*, he deriveth the imployment of the Sabbath in considering the works of God, and calling their own works to account, from that which God did in the beginning, when he saw all that he had made, and behold it was good. Abenezra upon the fourth Commandment, *Exod.* xx. 8. ראינו כי וגו *We see that the yeare of Remission is correspondent to the Sabbath, for it is likewise the seventh of years. And the Lord commanded, that they should reade the Law in the beginning of it, before men, women and children, expressing the reason*

Deut.

Deut. xxxi. 12. THAT THEY MAY HEARE, AND LEARN, AND OBSERVE: *And behold, the Sabbath was given to consider the works of God, and to meditate upon his Law, as it is written,* Psal. xcii. 4. FOR THOU LORD HAST MADE ME GLAD THROUGH THY VVORK, I VVILL TRIUMPH IN THE VVORKS OF THY HANDS. R. Isaac Abarbinel upon Deut. v. 12. והיה עוד מתועלת היום המקרש הזה להת לשם יתברך שביעית בשבוע ללמוד התורה האלהית וקבלת דבריה עם פירושיה ודקדוקיה לשמור מאד וכמו שאמרו בגמרא ירושלמי לא נתנו שבתות וימים טובים אלא כדי ללמוד בהם התורה ועל זה אמרו במדרש שמות רבה פרשה כו ודברים רבה ששקולה שבת כנגד כל חמצוות. *Besides, part of the benefit of this hallowed day is to give to the blessed God the seventh of the week, to learn the Divine law, and the Tradition of the words thereof, the expositions of it, and to mark well the* NICETIES *of it: As they say* (that is, their ancient Talmud Doctours) *in the Gemara of the Jerusalem Talmud,* SABBATHS AND FEASTS VVERE NOT GIVEN, BUT TO LEARN THE LAVV UPON THEM. *And therefore they say in the great Midras* (or allegoricall expositon) *of* Exodus Sect. 26. *and of* Deuteronomy, *That the Sabbath weigheth against all the Commandments:* as procuring them to be known and observed. A man may justly marvell, seeing the Morall intent and purpose of this Com-

Commandment was so well known among the learned of this people, how it cometh to passe, that the Fathers of the Church charge the Jews so deep, for observing the Sabbath with bodily ease, and luxurious pastimes. Ignatius, *Epist. ad Magnes.* Ἕκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτῃ νόμου χαίρων, οὐ σώματος ἀνέσει, δημιουργίαν Θεοῦ θαυμάζων, οὐχ ἕωλα ἐσθίων, καὶ χλιαρὰ πίνων, καὶ μεμετρημένα βαδίζων, καὶ ὀρχήσει καὶ κρότοις νοῦν οὐκ ἔχουσι χαίρων. I understand that there is cause to think these words to be none of Ignatius his own; which notwithstanding, they are Ancient enough for this purpose, and in themselves remarkable: if first we observe, That the Eastern Christians of Ancient time, observed the Sabbath in some measure for Divine Service, as well as the Lords day, from whence came afterwards the difference about fasting on the Saturday. For immediately upon these words it followeth, καὶ μετὰ τὸ σαββατίσαι, ἑορταζέτω πᾶς φιλόχριστος τὴν κυριακήν, *and after he hath kept the Sabbath, let every lover of Christ keep the Lords day festivall.* Thus then saith the supposed Ignatius, *Let every one of you keep the Sabbath spiritually, taking pleasure in meditation of the Law, not in bodily rest, admiring the workmanship of God, not eating meat dressed the day afore, nor drinking lukewarm drinks, and walking by measure, and taking pleasure in dansing and senselesse noises.* S. Augustine in Joan. Tract. iv. *Observa diem Sabbati,*

bati, magis nobis præcipitur, quia ſpiritualiter obſervandum præcipitur. Judæi enim ſerviliter obſervant diem Sabbati, ad luxuriam, ad ebrietatem. Quantò meliùs fœminæ eorum lanam facerent, quàm illo die in Menianis ſaltarent? KEEP THE SABBATH, *is commanded us more, becauſe it is commanded us ſpiritually to be obſerved. For the Jews keep the Sabbath day ſlaviſhly, for luxury, for drunkenneſſe: How much better had their women ſpin wooll on that day, then danſe in the porticoes?* and in Pſal. xcii. *Ecce & hodiernus dies Sabbati eſt: Hunc, in præſenti tempore, otio quodam corporaliter languido, & fluxo, & luxurioſo, obſervant Judæi: vacant enim ad nugas. & cùm Deus præceperit obſervari Sabbatum, illi in his quæ Deus prohibet exercent Sabbatum. Vacatio noſtra à malis operibus, vacatio illorum à bonis operibus eſt: meliùs eſt enim arare quàm ſaltare. Illi à bono opere vacant, ab opere nugatorio non vacant. Behold this is alſo a day of Sabbath, which the Jews at this preſent keep with a kind of bodily, languiſhing, diſſolute, and luxurious eaſe: For they are at leiſure for toyes. And whereas God commandeth to keep the Sabbath, they ſpend the Sabbath in that which God forbiddeth. Our being at leiſure is from bad works, theirs from good works; for it is better to plough then to danſe. They are at leiſure from doing good, from trifling buſineſſe they are not at leiſure.* He that readeth this and the like that might be produced,

hath

hath cauſe to marvel, that the practice of that people ſhould be ſo wide of the profeſſion of their Doctours: but that there is great cauſe to think, whereas bodily reſt is expreſly commanded, the ſpirituall and morall imployment of it but intimated in the Commandment, and by the learned collected from thence, and from other Scriptures, by conſequence of diſcourſe, that the people apprehended that more, which was open, as being for their eaſe, neglecting that which was collected, as not ſo pleaſant. And therefore unleſſe we be wilfull in refuſing the Truth, it cannot be denied, that the DISPENSATION of that time, prevaileth in this, as well as in other particulars. For though no man doubteth that the Ancient people of God were led by the promiſes of the kingdome of heaven, and life everlaſting; yet are thoſe promiſes, in the law of Moſes, conveyed and recommended to them, under the Figure of Paradiſe, of the land of Promiſe, and the fruits of it. *Mihi in Evangelio promittuntur regna cœlorum, quæ Inſtrumentum vetus omnino non nominat*, ſaith S. Jerome, Epiſt. 129. *To me is the kingdome of heaven promiſed in the Goſpel, which the old Teſtament doth not ſo much as name.* S. Auguſtine cont. Fauſtum xix. 31. *Teſtimoniis vitæ æternæ & reſurrectionis mortuorum abundat vetus Scriptura, ſed hoc nomen* REGNUM CŒLORUM, *de*

nullo indè loco mihi occurrit, hoc enim propriè pertinet ad REVELATIONEM *Novi Teſtamenti. The old Scriptures are full of Teſtimonies of life everlaſting, and the reſurrection of the dead, but the name of the* KINGDOME OF HEAVEN *I meet with in no place of it, for it properly belongeth to the* REVEALING *of the New Teſtament.* Again, *Mortem innuit ſecundam, cùm diceret,* ADAM, UBI ES? *ſed de ea nihil dixiſſe credendum eſt, propter* DISPENSATIONEM *Novi Teſtamenti, ubi mors ſecunda apertiſsimè declaratur: God intimateth the ſecond death,* ſaith he, *when he ſaith,* ADAM VVHERE ART THOU? *but it is to be thought that he expreſſed nothing of it, becauſe of the* DISPENSATION *of the New Teſtament, where the ſecond death is moſt manifeſtly declared.* Others might be produced to the ſame purpoſe. The reaſon is the ſame in the matter of Sacrifices, for which we know what particular order is taken in the Law of Moſes, and yet are not the Prophets afraid to ſay, that God gave no command for them. Pſalm. xl. 6. *Sacrifice and offering thou didſt not deſire:* Jerem. viii. 21. *I ſpake not to your Fathers, nor commanded them, in the day when I brought them out of the land of Egypt, concerning burnt-offerings and ſacrifices.* And all this according to the tenour of the Law, which commanded a Ceremoniall Service, as the figure of that worſhip which God requireth in Spirit and Truth. Thus ſtandeth the matter

ter in our present business: For if the Sabbath be a figure, as the Scripture declareth, and the Jews themselves acknowledge, then the observation of it commanded must needs be Figurative. Which is no more then the Apostle proveth in the fourth to the Hebrews, that the Rest which they observed the Sabbath with, was the Figure of that rest which remaineth to the people of God. Therefore it pleased God, in this point also to observe that dispensation of the Old Testament, which he had set on foot in other particulars: taking order at large, that the Sabbath should be celebrated with bodily rest, but that Service of God in Spirit and Truth, which is proper to the DISPENSATION of the New Testament, as it is greatest in esteem, so is it least in appearance of the Commandment, which God gave for the purpose. To the same purpose, as hitherto it hath been observed, that the Law hath specified no particular work of the Morall Service of God, with which it commandeth the Sabbath to be SANCTIFIED, or for which it appointeth ASSEMBLIES: So must we further observe in this place, that it neither provideth for PLACES, wherein it might be exercised by the body of that People, nor taketh order by whom it should be Ministred in such Places, but hath left us to collect by circumstance and the traces of their

Ancient practice remembred in the Scriptures, that it was Ministred by the Prophets, as Prophets, rather then by the Priests and Levites, as Priests and Levites, as well in Synagogues as in the Temple, or at the Tabernacle. The command of Assemblies, *Levit.* xxiii. might well be prescribed in the law of Moses, with a particular effect, in respect of that time, that the whole Congregation of that people lived together in the wildernesse of Arabia. Then and there it is easie to conceive, how they were assembled to celebrate those solemnities, that is, at the Tabernacle, or round about it, which the Jews call *The Camp of Levi*. But when they were settled in the land of Promise, we see what the Law requireth: Deut. xvi. 16. *Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall chuse.* This is the extent of the Law, thrice a year to resort to the Tabernacle, and that none but Males; and therefore the question will remain, How the body of that people assembled themselves through the year (it being a thing manifest that the greatest part could not resort to the Tabernacle) and those Houses of Prayer, which afterwards were called *Synagogues*, whereof Philo speaketh in the words alledged, not yet erected through the Countrey, as shall appear by the dark traces of the beginning of them, which we shall find by

by and by in the Scriptures, during the time of Solomons Temple. So that the words of Philo and Josephus alledged before, wherein they tell us, That Moses commanded that people to Assemble every seventh day, to learn the Law, that it was their custome so to do; and that the Chief taught at those Assemblies, and the rest learned to live according to that which was taught, must be understood with these limitations, That it was collected from the letter of the Law of Moses, and preserved in the practice of that people, at such times and places as afforded means of Religious Assemblies for such purpose. In fine, it will appear, that the Law of Moses, according to the dispensation of that time, intended to be most expresse in the Figurative Ceremoniall Service, peculiar to that people, by the Ministeries of Priests and Levites, so particularly appointed in it for that kind of Service. And yet, so little provision as we find in the Law for the office of Prophets, and children of the Prophets, that is, their disciples, these were the men nevertheless that Ministred the Morall Service of God, of Prayers, and the Praises of God, and the exposition of the Law, at their Religious Assemblies. A thing that may sound strange to them, that find the charge of Teaching the Law, laid upon the Priests and Levites from the beginning, in divers passa-

ges of it. But if we view thoſe paſſages at a near diſtance, it will appear, that they ſpeak not of TEACHING the Law at any Religious Aſſemblies for ſuch purpoſe, but of deciding caſes emergent, or giving Judgement in cauſes ariſing upon it. Deut. xxiiii. 8. *Take heed in the Plague of Leproſie, that thou obſerve diligently, and do according to all that the Prieſts the Levites ſhall* TEACH *you: as I commanded them, ſo ſhall ye obſerve to do.* In *Leviticus* there is much provided, concerning the Prieſts proceeding in judging Leproſies, but that the people ſhould ſtand to their judgement, proviſion is not made. Here is declared, that in thoſe caſes, they did not reſort to the Prieſts as to Phyſicians, to follow their ſentence ſo farre as their own reſpect ſhould adviſe, but that their ſentence, called here TEACHING, had the force of binding them to ſtand to it. 2. *Chron.* xviii. 18. Joſaphat in the third year of his reigne ſent his Princes, *to* TEACH *in the Cities of Judah, and with them he ſent Levites and Prieſts.* R. Solomon Jarchi there: כי על הכוהנים וגו *For it lay upon the Prieſts and Levites to teach and inſtruct, as it is written, Deut.* xxiii. 8. ACCORDING TO ALL THAT THE PRIESTS AND LEVITES SHALL TEACH. *And the Princes went with them, that none might diſobey them, and to conſtrain them to heare them, and obſerve to do according to the command of the Judges, like that*

Deut.

Deut. xvi. 18. JUDGES AND OFFICERS SHALT THOU MAKE THEE: *Judges, to judge the people, and Officers to constrain them to do the command of the Judges.* This TEACHING then consisted in declaring the obligation of the Law by the Judges of it, the Priests and Levites, and the Princes were officers with power to inforce the execution of it. Mal. ii. 7. *The Priests lips should preserve knowledge, and the Law they should require at his mouth, for he is the messenger of the Lord of Hosts.* In the Chaldee of Jonathan אֲרֵי מְשַׁמֵּשׁ הוּ וגו *because he ministreth before the Lord of Hosts.* From which Translation some of the Jews expound this reason thus: You shall have recourse to the Priests, to determine matters doubtfull in the Law, for, standing to minister before the Lord in the Temple, he is alwayes ready for such purposes. R. Isaac Abarbinel upon *Deut.* xvii. 9. But however this prove, if we consider what followeth there, vers. 9. *You have been partiall in the Law*, we shall find the glosse of David Kimchi to be most true, אתם נושאים וגו *You accept the persons of great men in matter of the Law, which saith, Levit.* xxii. 22. YE SHALL NOT OFFER THESE UNTO THE LORD: *And when they bring an offering with a stain, you are afraid to reprove them, and tell them, this Offering is not allowable.* So that the intent of this Text also, pointeth at the deciding of difficulties

emergent about the Law of Moſes. *Levit.x.* 8. where the Prieſts are forbidden to drink wine, during the time of their ſervice, there followeth a further reaſon, verſ. 10. *And that you may put difference between holy and unholy, and between unclean and clean: and that ye may* TEACH *the children of Iſrael all the Statutes which the Lord hath ſpoken unto them by the hand of Moſes.* To reſolve where the Law took hold or not in particular caſes of that nature, is *to divide between unholy and holy, between clean and unclean:* Therefore we have cauſe to think, that the Generall which followeth, of TEACHING *all Statutes*, is commanded to the ſame purpoſe, in matters of other nature. And that of Deut. xxxiii. 10. *They ſhall* TEACH *Jacob thy Statutes and Iſrael thy Law*, Abarbinel expoundeth to the ſame effect. For he obſerveth that it goeth before thus, *Who ſaith unto his father and to his mother, I have not ſeen him; neither doth he acknowledge his brethren, nor know his own children:* as the reaſon of that which followeth, *They ſhall* TEACH *Jacob thy Statutes, and Iſrael thy Law.* Becauſe they take no notice of their deareſt relations in Judgement, therefore *they ſhall* TEACH *Jacob thy Statutes, and Iſrael thy Law*, by deciding the controverſies of it. And all this, becauſe the Originall word תורה, is proper to ſignifie inſtruction by way of precept, from whence the Law is called

called תורה, and the declaration of the obligation or not obligation of it, is in the language of their Doctours, called הוראה. Neither is it materiall, though some of these Scriptures be otherwise understood. For my purpose is not to say, that the people was not taught at all by the Priests and Levites at Religious Assemblies, but not as such. It is for divers reasons to be believed, That the most part of Prophets, and disciples of Prophets, were Priests and Levites. They were free from the care of Estates and Inheritances: They were the men that came neerest to God by their Office in his Ceremoniall Service, which, an extraordinary degree of the knowledge and fear of God, best suited with: But it is as certain, that the charge of Teaching the people, belonged as well to the Prophets that were not Priests and Levites. *The Scribes and Pharisees sit in Moses chair*, saith our Lord in the Gospel; which is very well expounded in the words of Philo alledged afore; for he telleth us, That it was the custome, from the time of Moses, for the Chief to teach, and the people to learn to live as he taught. Then, the Chair of Moses, is the Chair of Doctrine as well as of Judgement, and Moses the Chief of Doctours, as well as of Judges. But it is well known what the Lord said unto Moses, Numb. xi. 16, 17. *Gather unto me seventy men*

of

of the Elders of Iſrael, whom thou knoweſt to be Elders of the people, and Officers over them, and I will take of the Spirit that is upon thee, and put it upon them. Theſe that were known to be Elders of Iſrael in their ſeverall Tribes, or their Officers in Egypt, as we reade *Exod.* iiii. 29. v. 19. are choſen to receive their ſhare of Moſes his ſpirit: whereupon it followeth, verſ. 29. *And it came to paſſe that when the ſpirit reſted upon them, they propheſied and ceaſed not.* The Jews Doctours, ſeem to apprehend the nature of the Gift which theſe men received, not amiſſe. Moſes Maimoni *in More Nebochim.* ii. 45. Abarbinel upon the place. They tell us, that the meaneſt degree of Gods ſpirit, was that whereby men found themſelves moved and inabled, to thoſe works of wiſdome and courage, which otherwiſe they thought not themſelves fit to undertake, with aſſurance that all was from above. This is the Grace, ſay they, which the Judges received, when it is ſaid, THE SPIRIT OF GOD INVESTED GEDEON, OR CAME UPON SAMPSON, for example. The ſecond is, when men are moved to ſpeak of things belonging to the knowledge of God, and his praiſes, beyond their naturall or habituated capacities, without ſeeing any figures, aſleep or awake, but with aſſurance that it was from God. And this they make to be the Grace of them, which writ thoſe parts

parts of Scripture, which the Jews call כתובים, Ecclesiasticall writers, ἀγιόγραφα, that is, *Written by the Holy Ghost*, which nevertheless in a large sense are called *Prophets*: And in these two degrees they say consisted the condition of Saul, that was indued with the Holy Ghost, to inable him for Government, so as sometimes he arrived at the rank of a Prophet. And thus these Elders received of the spirit of Moses, for the Government of the people with him, in such measure, that they atteined also to be Prophets. It is the constant Tradition of that people, That the knowledge of the Law, was delivered by Moses, and this Consistory of Elders, to succeeding ages. Which if it go no further, is no more then reason for us to believe, though they have built all the fooleries of their unwritten Law upon it. If Moses were the Chief of Doctours, those of Moses his Bench must needs in their degree be the like. The Lord promiseth to his people a successour to Moses in this Grace, Deut. xviii. 15. *A Prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you heare:* which the New Testament verifieth in our Lord Christ, *Acts* vii. 37. and elsewhere. But if this promise be partly verified for the time, in those Prophets which God raised up from age to age after Moses, for further knowledge of the

Law

Law which he gave, as the promiſe of a Saviour, was for the time, in part verified in their Judges and Kings, by whom God delivered his people from their enemies, as ſome will have it, then is the charge of hearing thoſe Prophets, but the relative of their charge, in Teaching the people. In the time of Samuel we reade of certain Colledges of Prophets, and diſciples of Prophets, ſuch as was that 1. *Sam.* x. 5. where Saul and his ſervant met a company of Prophets; and ſuch as was that 1. *Sam.* xix. 18, 20. at Naioth in Ramah, where Dauid abode with Samuel: and where Sauls meſſengers ſaw the *company of Prophets propheſying, and Samuel ſtanding as appointed over them.* This Naioth in Ramah, is here tranſlated by Jonathan the Chaldee Paraphraſt, בית אולפנא ברמתא *the houſe of learning in Ramah:* and Samuel ſtood over them *as their Maſter to teach them*, as he rendereth it. It is the place where Samuel was born and dwelt, called in the beginning of that book, *Ramathaim Sophim*, in the Greek ἁρμαθαὶμ, and is the ſame with Joſephs Town of *Arimathæa* in the Goſpell. By the word it ſhould ſeem it was compounded of two Towns, in the one whereof was Naioth, the reſidence of thoſe that ſtudied the Law there under Samuell: whereupon Jonathan tranſlateth it there, *Ramah of the diſciples of the Prophets.* It is here very much to be obſerved,

ved, that they were forbidden by the Law, *To offer Sacrifice but before the Ark, in the place which the Lord shall chuse.* Nevertheless, while this choice of God stood suspended, and while the house at Shiloh was desolate, from the time that the Ark was taken by the Philistines, till it was settled again at Jerusalem, High places were licensed as the Jews speak, that is, it was lawfull to offer Sacrifices where the Ark was not. Such are these whereof we now speak, 1. *Sam.* ix. 12. x. 5. where Jonathan translateth it בית אסתרותא *the house of Feasting*, because having offered their peace-offerings, the use was, To Feast upon the remains of them, as you find it there. In fine, the people assembling to such places to offer their Sacrifices, and to celebrate their Solemnities, and the Prophets having their Residence there, what doubt can be made, but that all this must be, for the purpose of preaching to the people, as they assembled there, or ministring what else may appear to belong to their office? And this is well apprehended by men of learning, to be the beginning of Synagogues and Schools among that people. For when the Ark was settled, and it was become unlawfull to offer sacrifices in the High places, to assemble for publick prayers, and the praises of God, and learning the Law, was no inconvenience. The like is to be said of those aboads of Prophets,

phets, at Bethel, and Jericho, 2. *Kings* ii. 3, 5. the like whereof were in other Cities, saith D. Kimchi upon that place: And that in 2. *Kings* vi. 1. where we may observe Elisha to be Master, as Samuel in that of Naioth afore. The like we may conceive of that 2. *Kings* xxii. 14. where Huldah the Prophetesse is said to dwell במשנה, which Jonathan translateth as afore, *the house of learning*, our English, *the Colledge*. R. David Kimchi there, *Our Doctours of blessed memory say, That three prophesied in the dayes of Josiah, Jeremiah in the streets or villages, Zephaniah in the Synagogues, and Huldah among the women.* Solomon Jarchi upon Es. i. 21. *It was full of judgement, righteousnesse lodged in it.* ומצינו וגו׳. And we find in Pesikta thus: *R. Menahem sonne of R. Hosaia saith, There were* CDLXXX *Synagogues in Jerusalem according to the number of the word* מלאתי *in Gematria:* That is, counting the number which the letters of it make. As who should say, that it was irregular on purpose, to put them in mind how many Synagogues were in Jerusalem when the Prophet spake this. And that so many there were in it under the second Temple, is oft reported among them, and may passe for Historicall Truth: But to find this out of the Prophet in his time, is one of the crotchets which these mens brains are alwayes teeming with. In fine, if there be any expresse remem-

membrance of Synagogues, under Solomons Temple, in the Scripture, I suppose it must be that, Psal. lxxvii. 8. *They have burnt up all the Synagogues of God in the land.* and afore, vers. 4. *Thine enemies rore in the midst of thy Congregations.* which is more then can be understood of the Temple alone, or the severall buildings of it. Onely the doubt is, to what time the meaning of this Psalm is to be related, and when it might be penned, because Junius hath been bold to referre it to Antiochus Epiphanes his time. But the constant Tradition of the Jews seemeth to have obteined the credit of Historicall Truth, that the Scripture was signed in Ezra's time: And the end of Malachi (whom the Jews will have to be Ezra) seemeth to speak no lesse, iiii. 4. sounding like the passage from the Old to the New Testament: reflecting upon the Old, when he biddeth them *remember the Law of Moses*, and pointing at the New, when he promiseth the *sending of Elias before the day of the Lord came.* Besides, it is against the Truth of History, that the Temple was destroyed in Antiochus Epiphanes his time, which not onely this Psalm, but divers of the same Title import. lxxix. 1. *O God the Heathen are come into thine inheritance, thine holy Temple have they defiled, and made Jerusalem an heap of stones.* Upon the Title of this Psalm, which is, *A Psalm of Asaph*, the

the Chaldee descanteth thus: *A song, by the hands of Asaph, upon the desolation of the Sanctuary, by the spirit of Prophesie he said,* lxxxi. 13. *The Boar out of the wood doth wast it, and the Wild Beast of the field doth devoure it.* Therefore I observe much, what we reade after the lxxii. Psalm; *Here end the prayers of David the sonne of Jesse:* and yet you shall find not a few under Davids name afterwards. Which seemeth to argue the first to have been a severall Collection of Davids Psalms by themselves: Besides which nevertheless were found others of his, which with the rest, belonging to other names, as Moses, Asaph, Heman, and others, make up the Collection that followeth. The Case is not much unlike in the book of Proverbs. Two Titles of *Solomons Proverbs*, *C.* i. & x. argue two severall Collections. *C.* xxv. there beginneth a third Collection of them with this Title, *These are also Proverbs of Solomon, which the men of Hezekiah King of Judah copied out.* But that this Collection lasteth to the end of the book, meeting with a Title so disputable, *C.* xxx. who shall assure us? Since then after the lxxii. Psalm, where we reade, *Here end the prayers of David sonne of Jesse*, there follow a considerable number under the name of Asaph, why should we doubt him to be writer of them, more then David of his? Or that he, that was a Prophet, as

shall

shall be said, foresaw in them the destruction of Jerusalem by Nebuchadnezzar and the Chaldeans? If there can yet be question who penned the Psalm, it is quite extinguished by the Text of 2. *Chron.* xxix. 30. where Ezekiah commandeth the Levites to praise God *in the words of David and Asaph*: And therefore the Scripture speaketh of Synagogues during Solomons Temple: But with such obscure remembrance, that it cannot be thought, they could afford the body of that people means to assemble for the Service of God. One doubt there is yet behind, as concerning this *Grace*: to what purpose the disciples of the Prophets studied for that Grace, which was onely in the power of the Holy Ghost to bestow, being farre from us to believe, as some Mahumetane Philosophers are said to do, That it is to be compassed with humane indevours: which if they aimed not towards that purpose, why then are they called *sonnes*, that is Disciples, *of the Prophets*, as the Chaldee of Jonathan alwayes translateth it? Why do we see, that for the most part, in Scripture, those persons that were brought up to it, were indued with the Grace? It was in the power of God, no doubt, to bestow it where he pleased: nevertheless, so it was found, that for the most part he did bestow it, where mens manners were suitable, where mens courses were ap-

plied to it: (To say nothing here of those dispositions of nature and fortune which the Ebrew Doctours require) this is to be seen in the place alledged 1. *Sam.* x. 11. And the Proverb that did rise upon Sauls prophesying, *Is Saul also among the Prophets?* For had it not been unusuall, that persons never bred to any such course, should be invested with the Spirit on the sudden, it had not been so great a marvell, as to cause and occasion the Proverb: On the other side, to shew how it cometh to passe, it followeth there, *And one of the same place answered and said, But who is their father?* To say, that seeing these children of the Prophets, that is, Disciples, had God to their Father, to teach them by his Spirit, it was no marvell to see a man grown a Prophet without help of other Masters. Which is the case that Amos expresseth vii. 14. *I was no Prophet, nor Prophets sonne, but an heardsman, and gatherer of Sycomore fruit, And the Lord took me, as I followed the flock, and the Lord said unto me, Go, Prophesie unto my people Israel.* Now, the study that disposed men to this Grace, was, without doubt, that of the Law of Moses: in that all conversed, and spent their time, that pretended, though some atteined the Gift of Gods Grace, others stayed at that knowledge, which by humane indevours they could compasse: Whereupon that which is called

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in the places of Samuel aforeſaid *a company of Prophets*, is by Jonathan tranſlated in the Chaldee סיעת כפריא *A pack of Scribes.* A difference remarkable in that Tranſlation, which it maketh, in rendring the word PROPHETS: for when he conceiveth the ſpeech is of ſuch as had the Grace, he tranſlateth it נבי'א *Prophets*: when he extendeth it to thoſe that did but pretend, he termeth it divers times, *Scribes*, and *Doctours*. Jer.xxvi. 16. *Then ſaid the Princes and all the people unto the Prieſts, and to the Prophets*: Jon. לכפריא, *to the Scribes*. Jer.xxix.1. *Theſe are the words of the letter that Jeremiah the Prophet ſent from Jeruſalem unto the Prieſts, and to the Prophets.* Jon. לכפריא, *to the Scribes*. And again, verſ. 15. *Becauſe ye have ſaid the Lord hath raiſed us up Prophets in Babylon.* Jon. מלפין *Doctours.* When the Scripture ſpeaketh plainly of falſe Prophets, then he is wont to adde in tranſlating, FALSE *Prophets*. This we ſhall ſee to be the beginning of thoſe that are called *Scribes* in the Goſpel, which among the Jews are called WISEMEN otherwiſe, when the Grace of Propheſie had ceaſed among that people. And to this purpoſe it is worth the noting which R. Moſes Maimoni among others of their Doctours, delivereth of Baruch the Scribe, the ſonne of Neriah, *in Moreh Nebochim* ii. 32. that his complaint ſpecified, Jer.xlv.3. *Woe is me now, for the Lord hath*

added grief to my ſorrow, I fainted in my mourning, and find no reſt: was upon this occaſion, that having run his beſt courſe, under Jeremy, for the purpoſe, the Lord in the end refuſed him the Grace of a Prophet, which he aimed at. For ſure the anſwer the Lord giveth is very ſuitable: as it followeth, *Behold, that which I have built, will I pull down, and that which I have planted, will I pluck up, even this whole land, and ſeekeſt thou great things for thy ſelf?* To ſay, that in the time of publick wrath, it was more fit for him to ſeek deliverance, then eminence; which is his reward, as it followeth, *Behold, I will bring evil upon all fleſh, ſaith the Lord, but thy life will I give unto thee for a prey, in all places whither thou goeſt.* Now it is to be obſerved, that the Originall word, which we tranſlate *propheſying*, is of ſo large a meaning, that it conteineth whatſoever that Grace inableth, or that office requireth a man to do. For, how is it ſaid, *Ecclus.* xlviii. 13. that Elizeus his body PROPHESIED, becauſe of the miracle wrought by his bones after his death, but becauſe it was alwayes expected at Prophets hands to do miracles? As our Lord is called *a Prophet mighty in word and deed*, Luke xxiiii. 19. It is then no marvell, that Prophets ſhould be inſpired by the Holy Ghoſt to ſet forth the praiſes of God, or that their Miniſtery ſhould be required in that work.

1. *Sam.* x. 10. we reade of Saul and his servant. 1. *Sam.* xix. 20. we reade of his messengers, thus; *And Saul sent messengers to take David: and when they saw the company of the Prophets prophesying, and Samuel standing as appointed over them, the Spirit of the Lord was upon the Messengers of Saul, and they also Prophesied.* In the Greek, that which is in the Ebrue להקת הנביים, or in the other place, —— חבל הנביים, *A band of Prophets*, or *a congregation of Prophets*, is rendred χορὸς τῶν προφητῶν, and ἐκκλησία, and Prophesying, is by Jonathan turned משבחין, that is, *praising or singing:* They found them singing the praises of God, under Samuel, Master of the Quire, and they, when it came to their turn, sung that which they were inspired with: as the Apostle, 1. Cor. xiiii. 26. *When you come together, every one of you hath a Psalm:* Thus Exod. xv. 21. *Miriam the* PROPHETESSE, *the sister of Aaron took a Timbrel in her hand, and all the women went out after her with Timbrels and Danses, and she answered them saying:* in the Greek it is, ᾗ ἐξῆρχεν αὐτοῖς, she led them the song, which she had composed, as being a PROPHETESSE. Or she sung that which Moses had composed by the Holy Ghost afore, for her beginning is, *Sing unto the Lord, for he hath triumphed gloriously, the Horse and his Rider hath he cast into the Sea:* which is that of Moses. Again we reade 1. Chron. xxv. 3.

Moreover, David and the Captains of the Hoſt, ſeparated to the ſervice, of the ſonnes of Aſaph, and of Heman, and of Iduthun, who ſhould PROPHESIE, *with Harps, with Pſalteries, and with Cymbals.* and verſ. v. *All theſe were the ſonnes of Heman the Kings* SEER *in the words of God, to lift up the horn.* In the firſt place, the Greek hath it προφητεύοντες, *ſpeaking*, that is, the praiſe of God; in the other, οἱ ἀναμέλποντες τῷ Κυρίῳ, *that ſtruck up to the Lord.* But there muſt be a reaſon why the praiſes of God is called PROPHESYING, and SEERS, that ſend them forth. And what is that but this, becauſe the Spirit of God indited Pſalms to the heads mentioned here, with whom the reſt joyned in ſinging them to the Lord? R. David Kimchi there, היו בני אסף וגו׳, *The ſonnes of Aſaph played upon Inſtruments, and ſang, and the Holy Spirit reſted upon Aſaph, and he ſung with his voice to the noiſe of the harps. So Heman and Iduthun were all Prophets with Inſtruments of Song: For the book of Pſalms was written by the Holy Ghoſt, and there are in it Propheſies of the Captivity and Deliverance.* Here you ſee, that Aſaph and the reſt were Prophets inſpired by the Holy Ghoſt, ſo that it can be no marvell to find Propheſies under their name in the Pſalms, as was ſaid: Beſides, their children alſo and ſcholars are ſaid to *Propheſie* in ſinging the praiſes of God which they were inſpired with. A thing to

be obſerved towards that which ſhall follow. Further, that Prophets inſtructed the people in the Law, at their Aſſemblies for that purpoſe, in the Temple or elſewhere, there is enough to argue out of Scripture. Abenezra upon Exod. xx. 8. ומנהג וגו, *And it was the faſhion of the Iſraelites, cloſe upon the Sabbath, to go unto the Prophets: As it is ſaid,* 2. Kings iiii. 22. WHEREFORE WILT THOU GO TO HIM TO DAY? IT IS NEITHER NEW MOON, NOR SABBATH. R. Levi ben Gerſon upon that place, נראה כי וגו, *It ſeemeth that in thoſe dayes, they uſed to go before the great* (wiſe) *men, and they inſtructed them in the way they ſhould go, and the things they ſhould do.* Neither is this Expoſition the apprehenſion of theſe later Doctours: Manaſſeh ben Iſrael the now Rabbi at Amſterdam hath quoted it to us from the Talmudiſts: Gem. Succoth, *C.* 2. *Concil. in Exod. Quaſt.* 35. To the ſame purpoſe belongeth that of the Talmudiſts alledged from David Kimchi, that Jeremiah propheſied in the Villages, Zephaniah in the Synagogues, and Huldah amongſt the women. The ſame D. Kimchi upon 2. *Kings* ii. 3. telleth us that the reaſon and purpoſe of thoſe Colledges of Prophets there remembred, was to reprove the Iſraelites through thoſe Cities. In Pſal. lxxiii. 16, 17. *When I thought to know this, it was too painfull for me, untill I went into the*

Sanctuary of God, then understood their end. Abenezra there, וטעם מקדשי אל וגו׳, *and the meaning of the Sanctuary of God, is, Because there were the Priests of account, and the* WISEMEN *of Israel, and they revealed this secret.* And Eccles. v. 1. *Keep thy feet when thou goest to the house of God, and be more ready to heare, then to give the sacrifice of fools: for they consider not that they do evil.* The Chaldee Paraphrase thus descanteth upon these words, אנת בר נשא וגו׳, *Thou sonne of man, keep thy feet when thou goest into the Sanctuary of God to pray, that thou goest not thither full of sinnes, before thou dost repent, and apply thine eare to receive instruction of the Law from the Priests and* WISEMEN: *and be not as fools that offer Sacrifice upon their sinnes, and repent not of their evil works, that stick in their hands, and it is not accepted, neither know they how to do good or evil about them.* Here you have the meaning of these Scriptures expressed, by conjecture, taken from the practice of after-times better known: But WISEMEN joyned here with Priests, are they which Jonathan called *Scribes* afore, as shall be said, and such Priests they were that did this office. It is to be believed that it was no lesse the office of Prophets, to conceive prayers in behalf of the Congregation at their Assemblies, though we find no such expresse conjecture in Scriptures of the Old Testament.

When

When people resorted to the Prophets, when they taught them the Law, as was said; shall we believe they had not publick prayers at those Assemblies? or shall we believe that it was not ministred by the Prophet to whom they resorted? especially seeing it appeareth many wayes, that it was the Office of Prophets to pray for the necessities of the people; as men most familiar with God, and so most like to prevail. And the Prophets of Baal, 1. Kings xviii. 26. *called upon the name of Baal from morning till noon*, which in vers. 29. is thus said: *And it came to passe when mid-day was past, and they* PROPHESIED *till the offering of the evening Sacrifice*. Here their prayers to their god, is called *Prophesying*, as a part of the Prophets office, which Elias doth afterwards. And Samuel, 1. Sam. xii. 23. *As for me, God forbid that I should sinne against the Lord in ceasing to pray for you: but I will teach you the good and the right way*. Joyning together the parts of his Office, Teaching and Praying. Last, The King of Israel, 2. Kings vi. 30. *God do so and more also to me, if the head of Elisha the sonne of Shaphat shall stand on him this day:* As he whose Office it was to remove the wrath of God by his prayers, and did not. If these consequences seem not to speak home to the ministring of the Service of God by prayer, at their religious Assemblies, compare that which hath

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been ſaid with that which followeth, concerning the Prophets of the New Teſtament, and the things that have been ſaid, will no doubt appear unqueſtionable.

Chap. III.

The Profeſſion of Scribes, that ſucceeded the Prophets. Wiſemen of the Jews were the learned ſort of Scribes. Scribes of all the three Sects. They taught in Synagogues. Who were Lawyers. Who ſate in their Courts, and of their Diſciples. The manner of their ſitting in Schools and Synagogues. How they ſate in Feaſting. Of the Elders of Synagogues. Who among them received Impoſition of Hands.

THat the chief, if not the onely knowledge, to which men of learning were bred among the people of God from the beginning, was that of the Law, and afterwards of the other Scriptures, the name of *Scribes* is evidence enough: Whoſe profeſſion Epiphanius thus deſcribeth, Ὅιτινες ἦσαν δευτερωταὶ τοῦ νόμου, ὡς γραμματικὴν τινα ἐπιστήμην ὑφηγούμενοι: τὰ ἄλλα πράττοντες τῶν Ἰουδαίων: *Theſe*, ſaith he, *were men that repeated the Law, teaching a kind of Grammaticall knowledge: in other things practicing the faſhions of the Jews*. And Abarbinel in the words alledged afore, hath expreſſed three particulars concerning the Law, wherein the

the Jews were instructed upon the Sabbaths: קבלת דבריה עם פירושיה ודקדוקיה. The first concerneth no more then the very words, and the ordinary reading of them, as it was delivered, and as the people received it: and by this continuall hearing the Law, the people came to be so cunning in it, as Josephus professeth, in the place afore named: Ἡμῶν δὲ ὁντινοῦν εἴ τις ἔροιτο τοὺ νόμους, ῥᾷον ἂν εἴποι πάντα, ἢ τοὔνομα τὸ ἑαυτοῦ. τοιγαροῦν ἀπὸ τῆς πρώτης εὐθὺς αἰσθήσεως αὐτοὺ ἐκμανθάνοντες, ἔχομεν ἐν ταῖς ψυχαῖς ἐγκεχαραγμένους. *But if a man ask any of us, concerning the Laws, he will tell every thing readier then his own name: for learning them straight as soon as we come to knowledge, we keep them imprinted in our minds.* The third thing which he calleth דקדוקיה, concerneth the Grammaticall niceties in reading the words of the Law, the knowledge whereof Epiphanius saith the Scribes did professe. This is the reason that it is recorded for the commendation of Esdras, Esd. i. 6. *That he was a ready Scribe in the Law of Moses.* As in the third book of *Ezra, cap.* 8. for the same cause he is called ἀναγνώστης τοῦ νόμου τοῦ Θεοῦ, *A Reader in the Law of God*, who is called a *Scribe of the Law of God* elsewhere. And that is the reason of the language which our Lord useth to the Scribe, *What is written in the Law? how* READEST *thou?* Luke x. 26. For as it is true, that the vowels which the letters must be sounded with,

with, are not distinguished in the Substance of that Language: So it is most certain, that the way of reading, was not at the first delivered to that people, in that method of generall Rules, which since hath been invented, but was taught and received by particular Tradition, and continued by remembrance and practice. Whereupon it is evident, what difference of sounds may be fastned upon the same characters of letters, if it be but from that most ancient Translation of the Bible in Greek, commonly ascribed to seventy Elders of Israel. The substance whereof still remaining (whatsoever alterations may have been made) is sufficient to shew, how much difference there was between the reading which they followed, and that which we now use. And by consequence, how much it concerned the true meaning of the Law, to have learned the true reading of it, which the Jews, whose reading we follow, pretend to have received from Esdras, and the men of learning in his time, whom they call *the men of the Grand Synagogue*. But the endlesse niceties and curious observances, where with the reading, which we now deservedly use, is delivered unto us, is sufficient to demonstrate that which I was saying afore, that from the beginning, the certain manner of reading was delivered by particular observance, and in time became

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reduced unto that generall method, which now we uſe, with ſuch unſpeakable ſpeed and advantage. Thus, all that made profeſſion of book-learning among that people, are called *Scribes*; though it ſeemeth, ſome that injoyed the ſtyle, went no further then writing and reading. And ſuch as theſe they were, that taught little children afterwards among the Jews, of whoſe Office we find Rules in Maimoni, *Talmud Torah. cap.* 11. And the Jewiſh Doctours imagine, that Jacob propheſied, that moſt of theſe ſhould be of the Tribe of Simeon, when he ſaid, Gen. xlix. 7. *I will divide them in Jacob and ſcatter them in Iſrael.* And the Commentaries under S. Ambroſe his name, expound the Office of thoſe Doctours, of whom S. Paul ſpeaketh, 1. *Cor.* xii. 28. in theſe words, *Illos dicit Doctores, qui in Eccleſia literis & lectionibus retinendis pueros imbuebant, more Synagogæ, quia traditio illorum ad nes tranſitum fecit: He ſpeaketh of thoſe Teachers in the Church, which inſtructed children in reading and reteining their leſſons, after the faſhion of the Synagogue, for their Tradition hath paſſed over to us.* How well he hath deciphered the Office of Doctours in the Apoſtle, we ſhall ſee afterwards; but that which he ſaith, of the faſhion of teaching children to reade, and ſay over leſſons of the Scripture, which the Church learned from the Synagogue, is that buſi-

buſineſſe of leſſe learned Scribes, whereof we ſpeak. For there was a further degree of knowledge, conſiſting in the expoſition of the Law, which is the third particular remaining, expreſſed in Abarbinels words, in the ſecond place, and thoſe which came to this pitch, as they were ſtill Scribes, which is the name common to all men of learning among that people, ſo they were counted WISEMEN beſides, in regard of the knowledge of the Law they profeſſed, which was the wiſdome of that people, according to *Deut.*iiii.6. Thus you ſhall find Scribes and Wiſemen joyned together in the New Teſtament: Matth. xxiii. 34. *Behold I ſend unto you Prophets, and Wiſemen, and Scribes:* And 1. Cor. i. 20. *Where is the Wiſe? Where is the Scribe? Where is the diſputer of this world?* And for this cauſe it is, that the Diſciples of the Prophets are tranſlated *Scribes* in Jonathan, as was ſaid afore: And the ſame are the WISEMEN which taught the Law of God in the Temple: which we alſo reade of Ezra the Scribe, vii. 10. *For Ezra had prepared his heart to ſeek the Law of the Lord, and to do, and to teach in Iſrael Statutes and Judgements.* Whether they were Prieſts, and Levites, or whether they were others, that were bred from their youth to the knowledge of the Law and Scriptures, theſe were the men, and no other but theſe, that were indif-

indifferently assumed to sit in all Courts of Judgement of that people, and to teach in their Schools and Synagogues. You heard afore some slight remembrance of places of learning, where Companies of Prophets had their residence, some suspicion of Synagogues, where that people assembled, not for that Ceremoniall worship which was confined to the Temple, but for the Morall and Spirituall Service of God, according to the light of that time, during the time of Solomons Temple. But after the return from Babylon, Schools and Synagogues, for certain, were multiplied all over the Countrey; and the effect of it was, without doubt, of unspeakable benefit. Men of learning have thought it strange, and inquired what the reason might be, that this people, before their Captivity, when they had the Prophets to teach and admonish them, still from time to time should fall away from God to the worship of Idoles: whereas after their return, though there were no more Prophets, nor miracles wrought, nevertheless they continued constant in the Service of one God, however the service and knowledge of him were corrupted. To my understanding this one reason goeth farre in giving account of it; because where Assemblies were held, where the Law was read and taught, where the Service of God was exercised, that is,

where

where there were Synagogues, there was the moſt powerfull means to hold them conſtant to that which they profeſſed. But on the other ſide, we ſee what a great evil ſprung among them in ſtead of it, diverſities of opinions, ſects and diviſions, among them which held all conſtant to one Law, whereof the Learned profeſſed the Knowledge. The chief whereof were thoſe of the Sadduces and Phariſees which the Goſpel remembreth; and which are remembred here, to ſhew, that they took not upon them the Teaching of the Law, but as they were Scribes, as well as Phariſees or Sadduces: the name of *Scribes* importing the learning of the Law to which they were bred, the name of *Phariſees* and *Sadduces*, the ſect and manner of life they profeſſed, according to the opinions thoſe orders maintained. So that as nothing hindereth him that hath profeſſed ſome Monaſticall Order, to proceed in the Degrees of the Schools, no more inconvenience is it, to take the ſame men, both for Scribes, and alſo for Phariſees and Sadduces. *The Scribes and Phariſees ſit in Moſes Chair*, ſaith our Lord, *Matth.* xxiii. 2. the difference is made, becauſe many were Scribes that were not Phariſees, as alſo many Phariſees that were no Scribes: as in thoſe words which Sigonius hath produced out of the life of James ſonne of Zebedee, *Joſias unus*

unus è SCRIBIS PHARISÆORUM, *miſit funem in collum Apoſtoli : Joſias a* SCRIBE, ONE OF THE PHARISEES, *put a rope upon the Apoſtles neck.* Gamaliel, of whom we reade in the Scripture for S. Pauls Maſter, is called there a *Phariſee* ; and that he was a Scribe for his learning, there can be no doubt. And when it is ſaid, Acts xxiii. 9. *The Scribes that were of the Phariſees part*, it is plain that there were alſo Scribes of the Sadduces : which ſeem to have carried more credit after our Lords death, under another High Prieſt, then when he was alive. For when it is ſaid, Acts v. 17. *Then the High Prieſt roſe up, and all that were with him, which is the ſect of the Sadduces, and were filled with indignation*, it may be obſerved that afore, iiii. 2. we reade thus, *And as they ſpake unto the people, the Prieſts and Captain of the Temple, and the Sadduces came upon them*, which ſame faction is thus ſpecified verſ. 5. *And it came to paſſe on the morrow that their Rulers and Elders, and Scribes were gathered together at Jeruſalem* ; out of which as it is to be preſumed that the faction of the Sadduces, cheriſhed by the High Prieſt, had then the ſtroke, (whereupon the Apoſtles preaching then the Reſurrection of our Lord, found ſome advantage in Gamaliel, and S. Paul afterwards in the Phariſees) ſo there is neceſſity to think, the ſame were Scribes and Sad-

duces both, which dealt in these matters. And for the third sect of the Essenes, there is no doubt, but the learned of them also were counted in the number of the Scribes; seeing we know that they taught the Law in their own Synagogues, as shall be said. But of those that are called in the Gospel *Lawyers*, there is question among men of learning, what might be the difference between them and Scribes, whose Profession was the Law of Moses, and the Exposition of it. For when our Lord saith unto them, Luke xi. 46. *Wo unto you also Lawyers*, having said the like afore to the Scribes, it is plain, that he might speak to Scribes and not to Lawyers, and yet the Profession of Scribes being the Law of Moses, and the Exposition of it, it is strange there should be Lawyers which were no Scribes. And therefore my resolution must be, that they cease not to be Scribes which are called Lawyers, but as they own that style for their Profession of Learning, so is the other due for the Priviledge they have in it: which seemeth to have been among them, whatsoever was then conferred by Imposition of hands, which made them Rabbies or Doctours of the Law that had it: Maimoni, *in Sanedrin. C.* iiii. *num.* 2. And therefore when Gamaliel, *Acts* ii. 34. is called νομοδιδάσκαλος, it is the same that νομικὸς or διδάσκαλος, or *Rabbi* alone. For hereupon you shall

shall observe the words that he useth, Luke xx. 45. *Then answered one of the* LAVYERS *and said unto him, Master, in thus saying thou reprochest us also:* to shew, that they were still of a better rank then the rest, and should take it worse to be found fault with; which is here verified, by the Priviledge which they of all other Scribes were invested with. For to shew in how great esteem was this Profession among that people, be it here observed, that no man was capable, at least of sitting in their Courts of Judgement, but those that were bred to this kind of knowledge. I speak not here of the free times of that Common-wealth, under their own Laws and Governours: Then, it is reason to think, that the Princes of Israel, and noblest persons, were placed in the Grand Court of lxxi. at Jerusalem, with the Chief Priests, and Prophets, or their Successours, the greatest of the Scribes to assist them in the knowledge of the Law. It is observed of late, that Josephus maketh the middle Court of xxiii. to consist but of vii. with two assistants to each of them, of the tribe of Levi, to wit, for the knowledge of the Law; which came near the number of xxiii. The description that followeth derived from their Ancient Doctours, seemeth to concern the times when the freedome of the people was abated, and that great Court reduced, from go-

verning the State, to judge the greateſt of thoſe matters wherein they were left to their own Laws. Which fitteth the preſent purpoſe nevertheleſſe. Becauſe from it we ſhall perceive the imployment of their Scribes, together with the faſhion of their Conſiſtories, and of their Synagogues in conſequence, whereupon that which is to follow dependeth. R. Moſes in Sanedrin. C. ii. num. 1. *They place not in any Sanedrin, great or little, but* WISEMEN; *men abounding in knowledge of the Law, men of large knowledge in other Sciences:* And ſtraight afterwards, *They place not in the Sanedrin but Prieſts and Levites, and Iſraelites of birth, fit to be of Alliance to the Prieſthood, as it is ſaid, Numb.* xi. 16. AND THEY SHALL STAND THERE WITH THEE: *of men like thee, in wiſdome, and godlineſſe, and birth. And it is a precept, that there be Prieſts and Levites of the Great Sanedrin, as it is ſaid, Deut.* xvii. 9. AND THOU SHALT COME UNTO THE PRIESTS THE LEVITES. *But if none be found, though there be none but Iſraelites, it is allowable.* Iſraelites of birth, were not aſſumed for their birth: for the Prieſts and Levites, that were counted among them of beſt birth, ſate not there, unleſſe their learning were anſwerable: The High Prieſt himſelf, unleſſe he were fit for his wiſdome, had no place in the Sanedrin of Seventy one in Jeruſalem, as it followeth ſtraight afterwards.

wards. Now the manner of breeding here requisite is to be understood, from the description of the second Court, of three and twenty, which he maketh in the first Chapter there afore. Num. 6. דיין הגדול וגו׳, *The Judge that is of greatest wisdome among them, is Head over them, the rest sit in a round, as it were a half Circle, that the Head may see them all.* And again, Numb. 7. *Before every Sanedrin they place three ranks of Disciples of Wisemen, three and twenty in every rank: the first near the Judges; the second lower then that; the third lower then the second: and in every rank they sit according to their degree in Wisdome.* Out of these as need requireth, they assume the next in rank to assist in Judgement, when the Bench is not complete, by Imposition of Hands, as it followeth there, because finable Causes, that belonged to this middle Court, were not judged but by Masters made by Imposition of hands. But the lowest of their Courts was thus: Cap. 1. num. 6. *In Cities of lesse then sixscore Families, they place* THREE *Judges, as in no Court lesse then three, that it may have more and lesse if they chance to be divided in a Cause. When there are not in a City two Great Wisemen, one fit to teach and decide, in all the Law, the other that can understand and dispute,* (ask and answer) *they place no Sanedrin in it, though it have two thousand of Israel: where there are these two, one to understand, and*

one to ſpeak, it is a Sanedrin : where there are three, it is mean : where foure, whereof three can ſpeak, that is a Sanedrin of Wiſdome : For as you have it there afterwards, C. ii. num. ult. אף על פי וגו׳, *Though a Court of three be a full Court, it is commendable whenſoever there are more, and better that a Cauſe be decided by eleven then by ten ; and it is requiſite that all that ſit in the Court be Diſciples of the* WISE, *and fitting.* So, though this Court, reaching but to money matters, require not Impoſition of hands, yet you ſee what qualities it requireth, in two that are neceſſary, and in all that may ſit in it. And thus it appeareth how that is verified in particular, which was generally affirmed afore, That none could come to ſit in any of their Courts of Juſtice, but their Scribes, but their Wiſe, but the Diſciples of Wiſe, but thoſe that were bred to the knowledge of the Law. But it concerneth my purpoſe to obſerve further, in that deſcription of the middle Court, the three ranks of Diſciples, that ſate beneath the Judges by degrees, according to their knowledge, becauſe the like order took place at their religious Aſſemblies in the Synagogues, the people ſitting flat on the floores. S. Ambroſe upon the words of the Apoſtle, 1. Cor. xiiii. 29, 30. *Let the Prophets ſpeak two or three, and let the other judge ; If it be revealed to another as he* SITTETH, *let the firſt hold*

hold his peace. Traditio Synagogæ est, quam nos vult sectari: --- ut sedentes disputent: Seniores dignitate in Cathedris, sequentes in subsellis, novissimi in pavimento super mattas. It is a Tradition or custome of the Synagogue which he would have us to follow; to dispute sitting: The Eldest in dignity in Chairs, the next upon Benches, the last upon matted floores. To this purpose speak those words alledged to us from the Talmudists, Gem. Horaioth. C. iii. 13. רבן כשהנשיא נכנס, *Our Masters say, When the Prince cometh in* (that is, the Head of the High Court of seventy one) *all the people stand up to him, and sit not down till he bid them: when the Father of the Court cometh in* (that is, his mate) *they make him two ranks, one on this side, another on that, and sit not down till he is set: when the Wiseman cometh in* (that is, the next, that alwayes sate on the left hand to the Prince) *one standeth up, and one sitteth still. Disciples of the Wise, and their Children, when the people want them, step over the heads of the people, though it is an imputation for a Disciple of the Wise to come in last. If he go out for his necessities, he cometh in, and sitteth down in his place. Sonnes of Disciples of the Wise that are deputed Pastors of the Synagogue, when they have understanding to learn, come in and sit before their fathers, with their backs to the people: while they have not, they come in and sit behind their fathers, with their faces to the people. R. E-*

leazar, ſonne of R. Sadock, ſaid, *At Feaſts alſo they ſet them each beſide their Fathers.* Here you ſee, how the Elders ſate in a Round in the face of the people, ſitting before them upon the floore. The manner whereof in the Synagogue is thus further expreſſed in Maimoni, *Tephillah ubircath Cohenim, cap.* xi. 4. for having told us, that in every Synagogue, in the Quarter towards which they pray, looking to the Temple, they build a place, which they call therefore the *Hecall,* where they lay a Copy of the Law, and ſet the Ark, out of which they take the book of the Law which they reade in the Synagogue, with the back to this Hecall, and the face to the people, he purſueth it thus: Num. 4. *How ſit the people in the Synagogue? The Elders ſit with their faces towards the people, and their backs towards the Hecall, and all the people ſit rank before rank, the face of every rank toward the back of the rank before it, ſo the faces of all the people are towards the Sanctuary, and towards the Elders, and towards the Ark, and when the Miniſter of the Synagogue ſtandeth up to prayer, he ſtandeth on the ground before the Ark, with his face to the Sanctuary, as the reſt of the people.* And for that which S. Ambroſe ſaith of matted floores, it followeth there, num. 5. *They uſe reſpect in the Synagogues and Schools, and ſweep them, and floore them, And the Iſraelites in Spain and the Weſt, and in Shinar,*

Shinar, and the land of Comelinesse, they use to set up lights in the Synagogues, and floore them with MATS, *to sit upon; but in the land of Edom* (the Romane Empire) *they sit upon seats.* Thus is the meaning of that in the Psalm cvii.32. brought into their practice, when he saith, *Let them exalt him also in the Congregation of the people, and praise him in the* SEAT *of the Elders.* The Chaldee; *Exalt him in the Synagogue of the people of Israel, and praise him in the Sanedrin* (or Seat) *of* WISEMEN. R. Sol. Jarchi there, וצריך וגו׳, *And it is requisite to confesse him before ten, whereof two are the strength of our Masters*: that is, such two, as were requisite afore to make a Sanedrin according to R. Moses. For their Rule is, that those, whom this Psalm mentioneth, give publick thanks, that is, in a Synagogue, that is of ten, where there are two WISEMEN, which therefore are counted a Sanedrin, of which they expound the words of the Psalm, *The seat of the Elders.* True it is, you shall find divers sayings of the Ebrew Doctours wherein the Disciples of the Wise are described sitting on the floore at the feet of their Masters, and not upon seats of a lower rank; and so was S. Paul, Acts xxii.3. *brought up at the feet of Gamaliel.* But that, it should seem, is to be understood, of Masters sitting alone among their Scholars, by that which we reade of it, in Maimoni, Talmud Torah.

C. iii. num. 2. כיצד מלמדין וגו׳, *How do they teach? the Maſter ſitteth in the head, and the Scholars in a* ROUND *afore him like a Crown, that they may all ſee the Maſter, and heare his words. The Maſter ſitteth not in a Chair, and his Diſciples on the floore, but all on the floore or in Chairs. Formerly the Maſters ſate and the Scholars ſtood, but before the deſtruction of the ſecond Temple, all practiced it, their diſciples and themſelves ſitting.* Though in S. Paul there is ſomething particular, if we believe that which Abenezra relateth out of the Talmudiſts, upon *Nehem.* viii. 5. where we reade, *And Ezra opened the book in the ſight of all the people (for he was above all the people) and when he opened it, all the people ſtood up. It may be,* ſaith he, *they ſtood up in their place. So ſay our Maſters of bleſſed memory, from the dayes of Moſes to our Maſter Gamaliel they learned ſtanding.* Good reaſon S. Paul ſhould remember the feet of Gamaliel, and good reaſon we ſhould think his Scholars ſate at his feet, if he were the firſt that brought up the cuſtome, which Maimoni ſaith was received, before the Temple was deſtroyed, for Scholars to ſit when their Maſters read and diſcourſed: which I leave to the Maſters of the Talmud to be verified. In the mean time, the faſhion of theſe Aſſemblies, and the very poſture of thoſe that ſate there to teach, maketh that very clear which our Lord ſaith in the Goſpell,

spell, Matth. xxiii. 2. *The Scribes and Pharisees sit in Moses* CHAIR. And the same are the seats whereof our Lord speaketh there, vers. 6. *And love the uppermost rooms at Feasts* (πρωτοκλισίας, because they eat leaning) *and the chief seats in Synagogues* (πρωτοκαθεδρίας, because they taught sitting in Chairs, as S. Ambrose said afore.) For which purpose you have seen hitherto that the Doctours sate with their faces to the people, that they might be ready to stand up when the Law was read, and from thence take the Occasion and Argument of their speech to the people. Therefore saith the Apostle, Acts xv. 21. *For Moses hath of Old time in every City them that preach him; being read in the Synagogues every Sabbath.* And Acts xiii. 14. *Paul and Barnabas went into the Synagogue at Antiochia in Pisidia on the Sabbath, and sate down: And after the reading of the Law and the Prophets, the Rulers of the Synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation to the people, say on. Then Paul stood up, and beckning with his hand, said.* In like sort our Saviour, in the Synagogue at Nazareth, *Luke* iiii. 16. having read the lesson of Esaiah the Prophet, proceedeth to expound it. And certain it is that our Lord and his Disciples were admitted and invited to teach in the Synagogue, upon no other respect, but the opinion which the world had of their

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Wisdome and Knowledge of the Scripture, for which, they going so farre beyond those that professed it, no marvel if they were received for Doctours of it. And Philo of the Essenes, *lib. Omnem probum liberum esse.* Εἰς ἱερὰς ἀφικνέμενοι τόπους οἱ καλοῦνται Συναγωγαὶ, καθ' ἡλικίας ἐν τάξεσιν ὑπὸ πρεσβυτέροις νέοι καθέζονται, μετὰ κόσμου περσήκοντος, ἔχοντες ἀκροατικῶς. εἶτ' ὁ μὲν τὰς βίβλους ἀναγινώσκει λαβών, ἕτερος δὲ τῶν ἐμπειροτάτων, ὅσα μὴ γνώριμα, παρελθὼν ἀναγινώσκει. *Coming to their holy places called Synagogues, they sit down in ranks, according to years, the young under the Elders, with fit decorum, disposed to heare: Then one taketh the book and readeth, another of the best practiced cometh afterwards, and recognizeth that which was least understood:* that is, expoundeth it. And it should seem by the name the Jews give their Sermons, that the Custome was, for many of these Doctours, that sate in the head of Synagogues, to speak to the same purpose, inquiring the truth of the Scripture. For as they call the School בית המדרש, so they call preaching in the Synagogue, דרש, & דרשנים, Preachers, both for the reason, of inquiring, at these meetings, the meaning of the Scriptures. For which reason S. Paul, 1. Cor. i. 20. Πῦ σοφός; πῦ γραμματεύς; πῦ συζητητὴς τῦ αἰῶνος τύτυ; calling the same persons *Wisemen* first, then *Scribes*, and last of all, *Inquirers of this world*; that is, Jewish Doctours, that were still inquiring among

mong themselves the truth of the Scriptures at their meetings, and yet believed not; that seemeth to be the true meaning of the words. As our Saviour, *Luke* ii. 46. was found in the Temple sitting in the midst of the Doctours, hearing them, and asking them questions, which was the School where they disputed. But this posture of sitting, in the Court, in the School, in the Synagogue, in Judgement, in Learning, in their Service of God, will be still better understood, if we observe, that it was the fashion of that people to sit at meat no otherwise; as did also the Greeks and Romanes after them, eat lying, and leaning on the elbow, in a half Round, which they call *Sigma*, from the Ancient figure of that letter, which was thus, C. This is called in the Bible מסבה, in the Chaldee it is translated אסתרוסתא, signifying the Company that were met, for the reason of sitting in compasse. Of which the words of the Talmud alledged out of Horaioth, *Cap.* 3. are to be understood, where, having said, That the sonnes of disciples of the Wise, before they be capable of learning, sit at their fathers backs, in the Round whereof we spoke, it followeth, *R. Eleazar sonne of R. Sadock said, In Feasts also they set them beside their fathers*; that is, behind their places in the Round aforesaid. And of Old time it may be observed, that the middle

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place, in this fashion of sitting, was most Honourable, among that people, by that of King Saul, 1. Sam. xx. 25. *And the King sate upon his seat as at other times, even upon a seat by the wall.* Sol. Jarchi, בראש המטה אצל הקיר, *in the head of the couch next the wall.* Supposing them to sit in a Round or half Circle, as was alwayes the fashion to do, we must needs imagine that the back or middle of this half Circle must be toward the wall for all convenience. And thereupon, by the way, we have cause to think, that there is no mistake, in the vulgar way of representing the last Supper of our Lord; which the learned Jesuite Sirmondus, *Annot. in Sidon.* 1. *Epist.* ii. thinketh the Painters make, when they set our Lord in the midst at Table. Whereas the right order he conceiveth to be that, which he observed in the Mosaicall work at Capua, done by the Abbot of Cassino, that was afterward Victor II. Pope, where our Lord sitteth in the dexter point of the Couch, S. John leaning his head in his bosome, who by that means, might easily perceive S. Peter becken to him, as he sate in the sinister point of it, as chief of the Disciples. And indeed he hath reason to say, that among the Romanes, the dexter point was most honourable, the sinister next to it: but among the Ebrews, as hath been said, it was the middle, where S. John leaning in

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our Lords bosome, might easily enough perceive S. Peter becken as he sate in the point. But in the words alledged out of Maimoni, we must now observe the condition of these Elders of the Synagogue which he saith sate in the head of the Assembly with their faces to the people. It is the Title of those chief of the Tribes, that had authority over the people in Egypt, out of whom were chosen the seventy Assistants to Moses in the Grand Consistory, as was said. It is in the Gospel the Title of those, in whom, together with the chief Priests and Scribes, the authority over that people rested, so farre as they were suffered to use their own Laws, the Grand Court of Seventy, being at that time either dissolved, or removed from Jerusalem, and abated, as the Talmudists, agreeing with Josephus, relate: for he telleth us, that they were put to death by Herod, *Antiq.* xv. ii. They tell us, that they removed from Jerusalem xl. years before the destruction of the Temple, that is, a little before our Lords death, because they would not be used as a stale to give sentence of death, beside their own Judgement; the force of their sentence consisting in their residence at Jerusalem, as they will have it: *Aboda zara, c. i.* which it is probable is to be understood, when they began to recover themselves, of the blow received under Herod. Correspondently there-

therefore, in the Synagogues of their diſperſion, under this name we muſt underſtand thoſe, by whoſe Authority the common buſineſſes of the Congregation were tranſacted, ſo farre as they had leave to uſe their own Law among the Nations; which it ſeemeth are therefore called, Acts xiii. 15. *Rulers of the Synagogue*, and were ſometimes men of Learning, Scribes, Wiſemen, Rabbies, otherwhiles not. That their Doctours in this reſpect were called *Elders*, I will uſe no other proof but that which is ordered in their Law concerning him that they call a *Rebellious Elder*, of whom Maimoni in Mamrim, cap. vii. n. 1. *A Rebellious Elder is not liable to death, till he be a* WISEMAN *that hath attained to be fit to decide, next to a Sanedrin.* And in Talmud Torah, *cap.* vii. 1. a Wiſeman, that is, an Elder excellent in wiſdome, is one of thoſe that muſt not be excommunicated in publick. On the other ſide, that ſome of theſe Elders in Synagogues were not Rabbies, it ſhall appear, by the deſcription which the ſame Rabbi maketh, of their Order, in holding the Faſt of Seven dayes, whereof he writeth in Taanioth, Cap. iiii. 2. ואחר כך וגו, *After that they put up among them an Elder that is a* WISEMAN, *themſelves ſitting: if there be no Elder that is a* WISEMAN, *they put up a Wiſeman; if neither, they ſet up ſuch an one as will ſerve, and he ſpeaketh*

speaketh words of humiliation, כפי כחו, *according to his ability, till he humble their hearts, and they repent with perfect repentance.* By which it appeareth, that Elders in their Synagogues, whose place R. Moses described us, in the head of the people, were some of the Profession of Learning, some not. These are the Elders of the Synagogues remembred of Epiphanius, *Hær.* xxx. *n.* 11. and in divers Constitutions of the Emperours, mentioning all publick Persons in Synagogues. In particular we are to observe here, that some of these Elders were wont to be deputed to make provision for the poore of the Synagogue. Which some think are the men that are called *Patres Synagogarum*, in the Constitution of Constantine the Great, *L.* iv. *Cod. Theod. de Jud. & Cœlicolis.* Of these, those words the Talmud alledged out of Horaioth, *C.* iii. are to be understood: *The sonnes of Disciples of the Wise, that are deputed Pastours of the Synagogue.* For it is for no other cause but this, that they are called פרנסים, or *Pastours*, as well at this day, as of old time. Leo Modena, the now Rabbi at Venice, calleth those Deputies that provide for the poore, in his own Language, *Memumnim*, and *Parnassim*, in his little Italian Tract, *Of the Rites and Customes of the Ebrews*, P. i. C. xiv. And in divers places of R. Benjamins Itinerary we reade of divers Rabbies, whom

he calleth *Parnaſsim*, for this cauſe, not becauſe they were Preachers to the Synagogue. Thoſe that had that faculty, and undertook that charge, both he and others call *Darſhanim*. To let us underſtand, that all their Rabbies preached not in the Synagogues (for Rabbies they are all that have that ſtyle) but thoſe alone, that had the Talent of it, as the ſame Leo Modena writeth of them. *P.* 2. *C.* iii. 2. For the Jews are no flinchers from old cuſtomes. We are to obſerve further here, what Elders were made by Impoſition of hands. Maimoni in Sanedrin, C. iiii. וכיצד וגו. *And how is Impoſition of hands done? Not that they ſtay their hands upon the head of the Elder, but that they call him* Rabbi, *and ſay to him, Behold, thou art Ordained, and haſt licence to judge even Finable Cauſes. And they give not this Impoſition of hands, which is the Ordination of Elders to be Judges, but by three.* So that of the Miſna Sanedrin, C. i. n. 2. *Ordination of Elders is done by three*; may well be underſtood of ſuch Elders as are Ordained Judges in Finable Cauſes, becauſe the name of *Elders* is common to Judges & other Elders. True it is, there be other purpoſes reckoned by Maimoni (in the place aforeſaid) afterwards, to which they might be Ordained. But all of them concern controverſies of the Law, which their Ordination licenceth them to decide. And

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seeing it is said, That Ordination is made by styling the Person Ordained, *Rabbi*, it seemeth it belonged to none but Doctours. Indeed in the Itinerary aforesaid, we reade, that in his dayes, about the year of our Lord MCLXXIII. all the Rabbies and Deacons of Synagogues of that great Resort, were appointed by him, whom they called *Head of the Exile*, at Bagdat, and came thither to him to get Imposition of hands, *p.* 73. & 74. But according to the ancient custome of that People, those that were promoted Rabbies, by Imposition of hands, were made onely in the land of Israel, that is, in all that they possessed when they came out of Egypt. *Insomuch that unlesse he that Promoted, and he that was Promoted, were both in the land of Promise, there was no Imposition of hands: If both were within the compasse of it, then might it be done by writing, if they were not present:* Maimoni in the same place. Therefore, if we believe, that all Elders of Synagogues and Deacons, (called among them חזנים, in Epiphanius, Ἀζανῖς) were made by Imposition of hands; then must it be said, that Maimoni, and others according to him, speak of no Imposition of hands but that which made Rabbies, because of the Eminence of such persons. Last of all, it is to be observed here, that in these Colledges or Benches of Elders, whereof my speech is, that governed

great and populous Synagogues, there was alſo one Head, the Chief in Learning and Authority, called in the Goſpel, in the life of the Emperour Alexander Severus, and in divers Conſtitutions of the Emperours, *The Ruler of the Synagogue*, or *Archiſynagogue*. And, as it hath been proved elſewhere, that the Biſhop and Presbyters of Chriſtian Churches, are many times compriſed in the common ſtyle of Presbyters, Προεστῶτες, *Præpoſiti, Antiſtites, Præſidents*, and the like: ſo it ſeemeth, that both the Archiſynagogue and Elders are ſignified under the ſame title, RULERS OF THE SYNAGOGUE, *at Antiochia in Piſidia*, Acts xiii. 15. And ſo was Jairus, *One of the Rulers of the Synagogue*, Mark v. 28.

CHAP. IIII.

Presbyteries of Churches, with their Biſhops, anſwerable to the Jews Conſiſtories, made with Impoſition of hands. They ſate in the Church as the other in the Synagogue: That argueth their Office of Governing the Church. And the difference of them from the people. The Elders of the people in the Africane Churches were not of this rank. What is the double Honour of Presbyters in S. Paul. The Apoſtles Rule, in diſcerning Spirituall Graces. The Proceeding and Extent of his Diſcourſe. His Catalogue of Graces and Miniſteries.

steries. How divers of them may meet in the same man. Doctours are those of the Presbyters that preached. Helps were Deacons.

WHen the Gospel of Christ was to be published to the world, the Nation of the Jews was now dispersed farre and wide, and their Synagogues and Assemblies settled in the most eminent places of the Romane Empire, as the Acts of the Apostles alone is enough to inform us. Gods singular Providence having procured their Profession, and the writings that contein it, thus to come to the knowledge of the Gentiles, to make way for the Gospel which drew near. Now the Apostles being themselves Jews by birth, and pretending to call those Congregations which they converted to the Faith, whether from Jews or Gentiles, to a Condition correspondent to that of the Jews in their banishment, that is, as the Apostle alludeth 1. *Pet.* ii. 11. to live Strangers and Pilgrimes from that Jerusalem which is above, as they were from Jerusalem upon earth, it is no marvel if the State of them which they ordained, bear a great deal of correspondence with the Synagogue. The chief point of which correspondence consisteth in those Presbyteries, upon which, as hath been proved elsewhere, they stated the Government of those Churches, which they

converted to the Faith. It is no marvel that the Apoſtles ordained theſe Presbyteries of Churches with Impoſition of hands, though it be more then I can affirm of thoſe Presbyteries of Synagogues. It was from the beginning a ſenſible ſigne of Gods hand ſtretched out to beſtow the Grace of the Holy Ghoſt, which was pretended to be procured by the Benediction of him that gave it. Such Graces of the Holy Ghoſt the Apoſtles profeſſed to go along with the Truth which they preached to convince all nations of it. And we ſee how it pleaſed God to make good what they profeſſed, by that abundance of Spirituall Graces mentioned by the Apoſtle. Whereas the Jews may ſeem to have confined thoſe Graces to the land of Promiſe, out of their opinion of that kingdome which they promiſe themſelves there. In regard of this Impoſition of hands, the Presbyteries of Churches may well be compared with thoſe Conſiſtories of the Jews, which were ſo ordained, as well for deciding matters of Judgement, as for teaching the Law, at ſuch time as thoſe ſame Conſiſtories, were among them, as well Schools of Learning, as Courts of Judicature. Thoſe Conſiſtories, with their Preſidents, whereof you heard afore out of Moſes Maimoni, anſwering theſe Presbyteries, and the Heads of them called *Biſhops*, which came over them, as hath been ſhewed,

ſhewed, in ſucceſſion to the Apoſtles. Otherwiſe, ſetting aſide Impoſition of hands, the very pattern of theſe Presbyteries in Chriſtian Churches, is to be ſeen in thoſe Presbyteries of great and populous Synagogues under their Rulers, or Archiſynagogues, whereof hath been ſaid. To make this correſpondence further to appear, that which hath been diſcourſed, of the manner, in which theſe Conſiſtories or Elders ſate in the School or Synagogue, ſhall now be declared to have held in the Church, for the ſitting of the Biſhop and his Presbyters. The words of Ignatius, *Epiſt. ad Magneſ.* are hitherto ill read in our Copies, by which means the true ſenſe is diverted: I mean theſe wherein he ſaluteth them, Μετὰ τὸν ἀξιοπρεπεστάτου ἐπισκόπου ὑμῶν, καὶ ἀξιοπλόκου καὶ πνευματικῆ Στεφάνου τὸ Πρεσβυτέρου ὑμῶν, καὶ τῶν κατὰ Θεὸν διακόνων ὑμῶν. *With your Reverend Biſhop, and the victorious ſpirituall Stephen their Presbyter, and their Deacons* (or Miniſters) *according to God.* which directeth this Salutation to one Stephen a Presbyter there: But in that Old Tranſlation of theſe Epiſtles remembred elſewhere, theſe words are rendred thus: *Cum dignè decentiſſimo Epiſcopo veſtro, & dignè complexâ ſpirituali Coronâ Presbyterii veſtri, & eorum qui ſecundùm Deum diaconorum.* Whereby it appeareth, that he that made that Tranſlation read, Πνευματικῆ στεφάνῳ τὸ πρεσβυτερίῳ

τερίου ὑμῶν: that is, *the spirituall Crown of their Presbytery*; because sitting in a half Round, in the head place of the Church, they very well resembled the fashion of a Crown, and are therefore called in the Constitutions of the Apostles, ii. 28. Τῆς ἐκκλησίας στέφανος, *The Crown of the Church*. There, order is taken, that the Presbyters, at the Feasts of Love then practiced, shall receive a double share to that of the widows, in these words, Τοῖς δὲ πρεσβυτέροις, ὡς ἂν κάμνωσι περὶ τὸν τῆς διδασκαλίας λόγον, διπλῆ καὶ αὐτοῖς ἀφοριζέσθω ἡ μοῖρα, εἰς χάριν τῶν τοῦ κυρίου ἀποστόλων, ὧν καὶ τὸν τόπον φυλάσσουσιν, ὡς σύμβουλοι τοῦ ἐπισκόπου, καὶ τῆς ἐκκλησίας στέφανος. *As for the Presbyters, that they may take pains about the word of Doctrine, let there be a double part set aside for them also, for the Apostles of our Lords sake, whose place they possesse, as Counsellours to the Bishop, and the Crown of the Church.* We are not to conceive that it must needs be a full Round that is called a Crown: that Constellation of starres that is so called, wanteth a great deal of a Circle. I suppose, because we must allow room to tye it behind the head, to avoid Tertullians objection, That the hinder parts of the head swell not. If then the Bishop and Presbyters sate in that figure of a half Round, which we saw practiced in the Jews Consistories, and that in the head of the Congregation, it is for no other reason that they are called the *Crown of the*

the Church. Now, this fashion of their sitting is thus described in the same book, ii. 58. Κείσθω δὲ μέσος ὁ τοῦ ἐπισκόπου θρόνος, παρ' ἑκάτερα δὲ αὐτοῦ καθεζέσθω τὸ πρεσβυτέριον, καὶ οἱ διάκονοι παριστάσθωσαν εὐσταλεῖς τῆς πλείονος ἐσθῆτος, ἐοίκασι γὰρ ναύταις καὶ τοιχάρχοις· προνοίᾳ δὲ τούτων εἰς τὸ ἕτερον μέρος οἱ λαϊκοὶ καθεζέσθωσαν, μετὰ πάσης ἡσυχίας καὶ εὐταξίας· καὶ αἱ γυναῖκες, κεχωρισμένως καὶ αὗται καθεζέσθωσαν, σιωπὴν ἄγουσαι. μέσος δ' ὁ ἀναγνώστης ἐφ' ὑψηλοῦ τινος ἑστὼς ἀναγινωσκέτω. *Let the Bishops Chair stand in the midst, and let the Presbytery sit on both sides of him, and the Deacons stand by, lightned of too much apparel, for they are in the ship of the Church, like Mariners and Rulers of sides; by their direction let the people sit on the other side, with all quietnesse and good order; and let the women also sit apart, keeping silence: then let the Reader stand on high, and reade.* It is plain that he setteth here the Bishops Chair in the midst of the upper end of the Church, because he called them afore *the Crown of the Church*, and because, if the Deacons order the sides, then is the Bishop Master at the stern. In the mean time, he sitting in the midst, and the Presbyters on both hands, the Deacons must needs be conceived to stand beside them, behind the Compasse of that Round in which they sate. And thus sitting, they are said, in the Constitutions, as you had it even now, To possesse the place of our Lords Apostles. And in Ignatius, Epist. ad Magnes. Προκαθημένου τοῦ ἐπισκόπου εἰς τόπον Θεοῦ, καὶ τῶν πρεσβυτέρων

εἰς

εἰς τόπον συνεδρίου τῶν ἀποστόλων. *The Bishop sitting highest in place of God*, (that is, of Christ) *and the Presbyters in place of the Bench of Apostles*. And Gregory Nazianzen setting down the dream, wherein he saw himself sitting as he was wont to do in the Church, describeth himself sitting in the midst, and the Presbyters in Chairs on this hand and on that: to shew in what posture there they sate. This will be all still more clear if we compare it with the posture of the Clergie at celebrating the Eucharist, described in the same Constitutions, and in him that calleth himself *Dionysius the Areopagite*, Eccles. Hierarch. c. 3. Ὁ μὲν Ἱεράρχης ἐν μέσῳ τοῦ θείου θυσιαστηρίου καθίσταται, περιιστᾶσι δὲ μόνοι, μετὰ τῶν ἱερέων, οἱ τῶν λειτουργῶν ἔκκριτοι. *The Bishop standeth at the midst of the Divine Altar, and onely the chief of the Deacons stand about him with the Priests*. Constit. Apost. viii. 12. more in particular; Καὶ οἱ πρεσβύτεροι ἐκ δεξιῶν αὐτοῦ καὶ ἐξ εὐωνύμων στηκέτωσαν, ὡς ἂν μαθηταὶ παρεστῶτες τῷ διδασκάλῳ, δύο δὲ διάκονοι ἐξ ἑκατέρων μερῶν τοῦ θυσιαστηρίου, κατεχέτωσαν ἐξ ὑμένων λεπτῶν ῥιπίδιον, ἢ πτερῶν ταῶνος, ἢ ὀθόνης, καὶ εἰρέμα ἀποσοβείτωσαν τὰ μικρὰ τῶν ἱπταμένων ζώων, ὅπως μὴ ἐγκρίμπτωνται εἰς τὰ κύπελλα. *And let the Presbyters stand on his right hand on his left, like Scholars that stand beside their Master; and let two Deacons on either side the Altar, hold fans of thin skins, or Peacocks feathers, or linen, to drive away the little creatures that flie about, that they light not in the Cups.*

Cups. The posture of the Presbyters on each hand the Bishop, and of the two Deacons, at the points of the Communion-Table, describeth that Round whereof we speak, in which the Bishop and Presbyters sate with their faces to the people, ready to rise & speak to them when time required, ready to celebrate the Eucharist in the like posture behind the Communion-Table: which therefore seemeth to have been the most ancient custome of the Church, as, out of Jewell against Harding, is noted in the last Chapter of the Holy Table, and is like to have been the Originall reason of all that is observed there, of compassing the Altar, in the Greek Liturgies. This is that which Tertullian calleth *Ordinem & Consessum Ecclesiæ*, Ignatius, συνέδριον, *The Order, or the Bench of the Church*, consisting of the Bishop and his Presbyters, in allusion and correspondence to the Commonalties of the Romane Empire, governed by their annuall Magistrates, and a Bench of their Counsellours, called *Ordo Reipublicæ, The Order or the Bench of such Commonalties.* The consideration hereof is very forcible to convince common sense of the Succession of Bishops from the Apostles, as the Heads of these Presbyteries, granting that which men of learning cannot refuse for Historicall truth. It is found in Tertullians words, De Præscript. Hæret. C. xxxvi. *Age jam, qui voles*

voles curiositatem melius exercere in negotio Salutis tuæ, percurre Ecclesias Apostolicas, apud quas ipsæ adhuc cathedræ Apostolorum suis locis præsident, apud quas ipsæ authenticæ eorum literæ recitantur, sonantes vocem & repræsentantes faciem uniuscujusque. Thou that shalt have a mind to exercise thy curiosity better, in the businesse of thy salvation, go to now, runne over the Apostolick Churches, in which the very Chairs of the Apostles govern in their places, in which their authentick writings are read, sounding the voice and representing the visage of each. He that should have denied the Books kept and used by those Churches to have been the Authenticks of the Apostles, would have been thought to disadvantage the Faith. What shall we imagine of him that denieth the very Chairs, wherein the Apostles sate in the Head of those Churches, to be possessed by their Successours as was pretended there, from whence Tertullian argueth? For when he saith, *that they sounded their voice and represented their visage*, doth he not affirm that their Epistles written to those Churches preached in their absence, as themselves did out of those Chairs in presence? I have shewed out of the Scriptures, that the Apostles exercised the Government in chief, of those Churches which they had planted Presbyteries to govern, as occasion required. The Chairs whereof Tertullian speaketh,

eth, were the seats of that Government, as well as Doctrine, when they were there. The Apostles had divers companions which were both their Disciples in the Doctrine, and their Coadjutours in the work of the Gospel. Of these S. Paul speaketh, Phil. iv. 3. *With Clement also, and the rest of my workfellows.* These, or some of these, which sometimes gave personall attendance upon the Apostles, not moving in their office but at their disposing, became afterwards settled by them upon particular Churches, which they found they could not attend so well themselves, for the government of those which were converted, and the conversion of those which were not. Thus were Timotheus and Titus placed over the Churches of Asia and Crete, just upon the time when he made account to see them no more. Thus was Mark attendant on Peter at writing his first Epistle, v. 13. who was afterward, as all agree, seated by him at Alexandria, and did the office of an Evangelist there. Clemens and Linus, companions of the Apostles, all Antiquity agreeth, were placed by them over the Church at Rome, though in what rank and condition, it agreeth not. The words of Theodoret are remarkable, where he answereth the question, Why S. Paul writ Epistles to Timotheus and Titus, none to Silas or the rest of his fellows: Καὶ φαμὲν, ὅτι τούτοις μὲν

ἤδη ἐκκλησίας ἐγκεχειρικὼς, τοὺς δὲ ἄλλους εἶχε μεθ' ἑαυτοῦ.

And we say, saith he, *that he had already put Churches in the hands of these, the rest he had with him.* What meaneth the Apostles instructions concerning the perpetuall government of those Churches, if they had nothing to do but to plant Presbyteries there, and away? S. Paul sendeth for Timotheus to Rome, 2. *Tim.* iiii. 9. as for Titus to Nicopolis, iii. 12. who was also with him at Rome, and went thence to Dalmatia, 2. *Tim.* iiii. 10. But did he mean that his instructions should be void thenceforth, or be practiced at Ephesus, and in Crete afterwards? We cannot discredit Antiquity that maketh them Bishops there, without offering violence to the tenour of the Scriptures that inforceth it. But how is Titus counted Bishop of a Church, that is instructed to plant Presbyteries through the cities of Crete, i. 3. all under his own government and oversight? or how is Timotheus Bishop of one Church of Ephesus, that is, instructed to govern, as well as to plant all the Presbyteries whereof the Apostle writeth? for all those Presbyteries import Episcopall Churches. No otherwise then the Apostle had his Chair in all the Churches of his planting, according to Tertullian. The Apostles could not settle all things in the intended form at the beginning. So farre there is no fault in Epiphanius his words.

words. Not becauſe they knew not what to do, but for reaſons beſt known to themſelves; becauſe perhaps they might find it more to the purpoſe, to put into the hands of their own Diſciples thoſe Churches on which depended the planting and government of many more, then to ſet men untried over the Presbyteries of particular Churches. Is S. Mark Biſhop of Alexandria the leſſe, becauſe he preached the Goſpel through the Countrey under it, becauſe he planted the government of Churches, perhaps under his own overſight for the time? Or what inconvenience is it, that S. James an Apoſtle, ſhould be deputed by conſent of the Apoſtles, to exerciſe that office in the parts of Paleſtine and Arabia, alwayes with reſort to his reſidence at the Mother Church of Jeruſalem? or that he ſhould therefore be counted Biſhop of it? In due time, even during the age of the Apoſtles, ſeverall Churches had their ſeverall Biſhops, as appeareth by the Angels of the ſeven Churches of Aſia, which from the beginning were in the compaſſe of Timothies charge. At firſt all Presbyters were Angels of Churches, according to the Apoſtle, 1. Cor. xi. *For this cauſe ought a woman to have power upon her head, becauſe of the Angels:* (That ſeemeth the moſt naturall meaning of his words, for Tertullian in divers places of his book,

book, *De Velandis Virginibus*, intimateth one reason of vailing womens faces in the Church, from the scandall of their countenances) when Bishops came over them, no marvel if they alone were called, the Angels of those Churches. For it is acknowledged, that all Presbyters are called *Bishops* under the Apostles: But when severall Heads were set over severall Churches, then Heads of Presbyteries, were onely Bishops thenceforth. Those that would have us take those Angels of Churches for the Churches of those Angels, rather then believe, that Epistles concerning those Churches, were fit to be addressed to their Bishops, might have corrected their mistake out of the Scripture, that saith, Revel. i. 20. *The seven Starres are the Angels of the seven Churches, and the seven Candlesticks are the seven Churches.* S. Ambrose, or whosoever writ those Commentaries, upon 1. *Cor.* xii. 28. saith two things: First, the Apostles, spoken of there, are Bishops; to wit, in the then state of the Church: Then, having compared the Apostles with Prophets, he concludeth, *Et quia ab uno Deo Patre sunt omnia, idcirco singulos Episcopos singulis Ecclesiis praesse decrevit: And because all things are from one Father, God, therefore he decreed that severall Bishops should be over severall Churches.* In these two particulars he speaketh my whole meaning: The Apostles

were

were Bishops, but not severall ones of severall Churches: But as there is one God over all, so he decreed, saith he, that afterwards severall Bishops should be over severall Churches. In the mean time, the rights reserved to great Churches, over the lesse, which now we see derived with so much learning from the times of the Apostles, is the print which remaineth of that Government and oversight of them, which at the first rested in those great Churches, from which they were propagated, by the Apostles, or by their companions. Walo Messalinus standeth stiff upon S. Hieromes opinion, that there were no Bishops, till they were appointed by the Church, to extinguish the schismes of Presbyteries. But Tertullians words inforce more, That the Bishops of his time sate in those Chairs which the Apostles possessed for theirs. And afore, C. xxxii. *Sicut Smyrnæorum Ecclesia Polycarpum ab Joanne* CONLOCATUM *refert. As the Church at Smyrna relateth that John* PLACED *Polycarpus*, or Installed him; to wit, in the Bishops Chair there. He thinketh that all this importeth, that Polycarpus took place of the rest of the Presbyters, and no more. But indifferent reason will require him, to grant no more superiority of Bishops, then the Chair of the Apostles importeth. However S. Hierome reconcile his opinion, with his own

words, concerning the Presbyters of Alexandria, that from S. Marks time were wont to take one of their number, and place him on a higher ſtep, and call him *Biſhop of Alexandria*: common ſenſe will inforce, the high rank in which he ſate, to import the ſuperiority and eminence of his office, even during the Apoſtles time. The conſideration of this Order, or this Bench of the Church, ſhall give me further occaſion to reſume and averre two particulars of good conſequence in this buſineſſe. The firſt, the Extent of the Office common to the Biſhop and Presbyters; as for preaching and celebrating the Sacraments, ſo for the overſight and government of the Church, in thoſe Spirituall matters, wherein, as members of the Church, men communicate, expreſſed in all places of the Scripture wherein there is any remembrance of their Charge. Survaying thoſe paſſages of the Acts, and Epiſtles of the Apoſtles, in which the office of Presbyters is remembred, we find it every where deſcribed, as well by the overſight, or government, or care, or whatſoever you pleaſe to call it, of the Church in Spirituall matters, as by the charge of Teaching the people. Both parts aſcribed to them that bear the rank and ſtyle of Presbyters. *Acts* xx.29. 1.*Pet.*v.2. 1.*Tim.* iiii.2,5. *Titus* i.7,9. 1.*Theſſ.*v.22. True it is, that the Church is of it ſelf a mere Spirituall Com-

Common-wealth, not indued with any temporall power to inforce, by way of conſtraint, the effect of thoſe Miniſteries which they ſtand truſted with. Before the Temporall powers of the world were converted to the Faith, they came to effect by the voluntary conſent of Chriſtians: The ſame good will, that moved them to become ſuch, was enough to prevail with them to yield effect to thoſe Miniſteries, which God had provided, for the maintenance and propagation of it. It ſeemeth that the Ground of the preſent Separation is derived from hence, That hereupon Ordinations and Cenſures are to paſſe by voices of the Congregation according to the Scriptures. And true it is, that in the primitive Church, according to the practice of the Apoſtles times, theſe matters paſſed at their religious Aſſemblies, under the ſight and conſcience, as S. Cyprian ſpeaketh, that is, under the notice of the people. Ordinations were allowed by them, as not having to except againſt the perſons: reproofs and cenſures were their reproofs and cenſures; for they reproved, and caſt out thoſe whom the Eccleſiaſticall Order ſentenced to it. 2. Cor. ii. 6. *Sufficient to ſuch an one is the rebuke by the* MANY. The Congregation muſt needs rebuke him, whom they put from their body to give effect to the Apoſtles ſentence, 1. *Cor.* v. 4. To ſhew us

the meaning and extent of his words there, verſ. 12. *For what have* I *to do to judge thoſe that are without? do not* YE *judge thoſe that are within?* The Apoſtle cenſureth, and the people cenſureth. The difference of their right and charge is in the third verſe expreſſed, in the caſe I newly have judged or determined already, that he be delivered to Satan at one of your Aſſemblies, that is, ſolemnly put from the body of Chriſtians. In regard of the faction then on foot among the Presbyters, as hath been ſhewed elſewhere, it appeareth, that the perſon in fault was born out by a ſide of the people; eſpecially, if we believe S. Chryſoſtome that he was one of the Paſtours. The Apoſtles were ſo charitable to expect the peoples conſent in Ordinations and Cenſures, that they meant not to betray their own right with Gods cauſe. Judge whether he proceedeth upon voices, that inchargeth them to execute his ſentence, and yet he ſaith, *I condemne and you condemne.* But how ſhall the government of the Church in generall belong to the Eccleſiaſticall Order, if the particulars of it be in the hands of the people? 1. Pet. v. 2. *Feed the flock of God,* OVERSEEING, *not upon conſtraint, but willingly; not as lording it over the heritage, but as enſamples to the flock.* 1. Theſſ. v. 12. *Know them which labour among you, and* ARE OVER *you in the Lord.* Titus i. 7. *A Biſhop muſt*

must be blameleſſe, as the STEWARD *of God:* endued with thoſe qualities that follow, not concerning preaching, but government. The like, 1. Tim. iii. 2, 3, 4, and verſ. 5. *If a man know not how to rule his own houſe, how ſhall he* TAKE CARE *of the Church of God?* Rom. xii. 8. *He that* RULETH *with diligence.* Hebr. xiii. 17. OBEY THEM THAT HAVE THE RULE OVER YOU, OR GUIDE YOU. Is all this obedience no more then to give them the hearing when they preach? Who ſhall be left to yield obedience, according to this generall charge, if the particulars of it, Ordinations, and Cenſures belong as well to the people? Of the right of the Eccleſiaſticall Order in theſe particulars, enough hath been ſaid. And the Primitive practice of them in the Church is enough to interpret the meaning of thoſe Scriptures, to the common ſenſe of men that will uſe it. Tertullian, *Apologet. C.* xxxix. ſpeaking of their Aſſemblies, *Ibidem etiam exhortationes, caſtigationes, & cenſura divina. Præſident probati quiq; Seniores.* He telleth us, that exhortations, reproofs, and ſpirituall cenſures paſſed at their Aſſemblies; but under the preſidence of their Presbyters. Firm. Epiſt. lxxv. Cypr *Omnis poteſtas & gratia in Eccleſia conſtituta eſt. In qua præſident Majores natu, qui & baptizandi, & manum imponendi, & Ordinandi habent poteſtatem. All power and favour is ſeated in the*

Church. In which the Presbyters are Presidents, which have power both to baptize, to impose hands (in Penance) *and to ordain.* All my meaning is contained in these words. Some of S. Cyprians Presbyters made a side of the people, to admit the lapsed to communicate without Penance, upon petition of the imprisoned towards martyrdome. S. Cyprian neither neglecteth the danger of Schisme, nor sitteth down to tell voices, which, if that were the right, in conscience must carry it; but casteth about, with authority, to reduce the people and their leaders to acknowledge themselves. He complaineth that the people was debauched by some of his Clergie, that ought to have kept them in discipline, and instructed them to desire no mans reconcilement before Penance. *Lib.* iii. *Ep.* 14, 16. He writeth to those of the Clergie that they shall give account of what they did to him and the Clergie, to the Confessours and to the people. *Ep.* 14. To the people he writeth, to advise and rule those that were so irregular in their demands. *Ep.* 16. But he resolveth, as a cause that concerned the rest of the Church, not to proceed without advice of his fellow Bishops: *Præsente & stantium plebe, quibus & ipsis pro timore & fide suo honor habendus est.* Ep. 18. *In presence of those of the people that fell not, to whom respect was to be had, for the faith and fear they had shown.*

shown. He yieldeth respect unto his people to incourage their obedience: But in whom the keys of the Church rested, he sheweth, Ep. 16. *Cùm in minoribus delictis, quæ non in Deum committuntur, pœnitentia agatur justo tempore, & exomologesis fiat inspectâ vitâ ejus qui agit pœnitentiam, nec ad communicationem venire quis possit nisi priùs illi ab Episcopo & Clero manus fuerit imposita. Seeing in lesse faults, that are not done against God, men do penance their due time, and come to Confession upon consideration of the life of him that doth penance, and no man can come to communicate, unlesse first hands be laid on him by the Bishop and Clergie.* Shew me any share of the people, in determining the measure of Penance, or in releasing the persons, and let it be believed that the keys of Gods house belong to the people. And this is their interesse in the Government of the Church. For they that give them right of deciding Controversies, because they are mentioned in the Councell at Jerusalem, *Acts* xv. 12, 22, 23. may please to consider S. Cyprians Order, which alloweth their presence for their satisfaction, not their voices to decide. As they are present at Councels, but not called to give sentence. But since Kingdomes and Commonwealths are become Christian, the Laws of those Kingdomes and Commonwealths, as they inforce the Ministers of the Church to exe-

cute their office, according to ſuch Rules as they inforce, ſo they conſtrain the people to yield outward effect to the ſame. The good order and peace of the Church cannot be preſerved otherwiſe. All this while the Office of Miniſters continueth the ſame. No part of it accrueth to the Secular powers. By becoming Chriſtians they purchaſe themſelves no more right, then the Charge of maintaining the Miniſters of the Church, in doing their Office, containeth. Onely, as all Chriſtians have the judgement of particular diſcretion to diſcharge unto God, even in matters of Religion, the account of what themſelves do: ſo is this judgement of particular diſcretion, by publick perſons, but moſt by the Sovereigne, of right imployed in all that, in which they lend or refuſe their aſſiſtance to the Miniſters of the Church in their Office, alwayes under the account due to God and to the Sovereigne. What is then the meaning of that which we reade in theſe dayes, That all Juriſdiction of the Church, exerciſed by the Miniſters of it, even that of Excommunicating (call it Juriſdiction for the preſent, though the term be proper where there is power to conſtrain) is inherent and derived in and from the Commonwealth, that is, in our particular from the Crown of this Kingdome? From whence it will follow by juſt and due conſequence, that the

the Office charged upon the Ministers of the Church by the Scriptures, cannot be executed by them of right, so long as Kingdomes and Commonwealths are enemies of the Faith. So that whatsoever the Church did under the Empire, before it was converted to the Faith, was an attempt upon the Laws of it: And the Church must of necessity die, and come to nothing, for want of right to execute and propagate the Ministeries which it standeth incharged with by the Scripture. The Canonists have done well to distinguish between Order and Jurisdiction in the Ministeries of the Church, provided that the ground be right understood, upon which these terms are distinguishable according to the Scriptures. That will point the effect of it, to a farre other purpose: but we must not be beholden to the Canonists for it, being indeed this. Because he that receiveth the Order of Presbyter in the Church, for example, is not, of necessity, by the same Act deputed to the exercise of all that his Order importeth, and inableth to exercise, without receiving the Order anew; I say, by the Scriptures, he is not confined, when he receiveth the Order, when, where, how, what part of those things he shall exercise, which the Order inableth to do. True it is, when the Canon that prohibited Ordinations without Title of Office was in force, to the true pur-

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poſe of it, by receiving the Order, a man was deputed to the Service of the Church, in which he received it, as a Biſhop is now when firſt he is ordained. And the nearer the Courſe of Law cometh to this Canon, the better I conceive it is, in that regard. But as this deputation was alterable, ſo was the execution of it of neceſſity limitable, in them that received it. What Law of God, what Command of Scripture, what Rule or Practice of the whole Church is there, to hinder him that is deputed to one Service, to undertake another, for the good of the Church? Or to inable all that have received the Order of Presbyter, for example, indifferently to exerciſe the power of the Keys, and of Ordaining, ſo farre as it belongeth to that Order of right? much leſſe to exerciſe it according to their own ſenſe, and not according to Rules preſcribed by the Church. Therefore, when the Order is given, if you pleaſe to call the right of exerciſing that which it importeth, in ſuch time, and place, and ſort, as he that receiveth it is, or may be deputed to do, without receiving the Order anew, the power of Juriſdiction: this power of Juriſdiction may be given or limited by other acts beſides, though habitually, and afarre off it be contained in the Order of Presbyters, and exerciſed without receiving the Order anew, ſo ſoon as a man is deputed to the exerciſe

ercise of it. If further the question be made, From whom this power of Jurisdiction, that is, the right of exercising that which the Order thus inableth to do, is derived, and in whom the power of Jurisdiction, that is, the right of giving this right resideth, which the Canonists derive from the Pope upon the whole Church: The answer is plain, that it must rest in them and be derived from them, upon whom the Government of particular Churches, and that which falleth under them, is estated according to the Scriptures: In as much as no Law of God inforceth the rest of Churches to be Governed by one, further then the Law of Charity inforceth all to concurre to the unity of the whole. In the outward Jurisdiction of the Church in charitable causes, settled here upon Bishopricks, the matter is somewhat otherwise, in as much as it is not so settled by expresse provision of Scripture. And yet not so strange from the Scripture, and that which is provided there, but that it may seem originally to have been derived from thence. 1. *Cor.* vi. The Apostle reproving them for impleading one another in the Courts of unbelievers sheweth, that the Church was disparaged in that course, as if it had none fit to decide their controversies: whereas it had been better to referre their causes to the meanest of the Church, then to

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sue before Infidels. That is the meaning of his words there, verſ. 4. *If ye have cauſes concerning matters of this life, ſet them to judge who are leaſt eſteemed in the Church* : Not ſpoken by way of precept, commanding them to let the ſimpleſt of the brethren judge their cauſes (that were a ſtrange courſe, where there were abler men to do it) but by way of Conceſſion, that it were better ſo to do then as they did do. For the practice of the Church argueth, that the Cuſtome grew, upon this Order of the Apoſtle, to referre their cauſes to the chief of the Church as the Church, that is, to the Biſhop and Presbyters. In the Conſtitutions of the Apoſtles, ii. 47. Τὰ δικαστήρια ὑμῶν γινέσθω δευτέρᾳ σαββάτων, ὅπως ἐὰν ἀντιλογία τις ἐπιστᾶσα ὑμῶν γένηται, ἕως σαββάτου ἔχοντες ἄδειαν, δυνηθῆτε εὐθῦναι τὴν ἀντιλογίαν, καὶ εἰρωνεῦσαι εἰς τὸ κυριακὸν τοὺς διαφερομένους πρὸς ἀλλήλους· συμπαρέστω δὲ καὶ τῷ δικαστηρίῳ καὶ οἱ διάκονοι καὶ οἱ πρεσβύτεροι, ἀπροσωπολήπτως κρίνοντες, ὡς Θεοῦ ἄνθρωποι. *Let your Conſiſtories be upon the Mundayes, that if there ariſe oppoſition to your ſentence, having leiſure till the Sabbath, you may ſet the oppoſition ſtraight, and make them friends that are at variance among themſelves againſt the Lords day.. And the Deacons alſo and Presbyters be preſent at the Conſiſtory, judging without reſpect of perſons, as men of God.* c. 45. afore, Ἀλλὰ μηδὲ ἀνέχεσθε κοσμικὰς ἀρχοντας περὶ ἡμετέρων δικάζειν. *But ſuffer not the Magiſtrates of the world to give ſentence on ours.* Not withdrawing

drawing obedience (he should be much mistaken that should so understand it) but taking up controversies within the Church, after this course. And all to this purpose, that on the Lords day they might communicate, that they might give and receive the kisse of peace, that when the Deacon pronounced, Μή τις τι κατὰ τινος, μή τις ἐν ὑποψίᾳ, *Let no man have a quarrell, or suspicion against any*, they might nevertheless draw near. Such was the beginning of the externall Jurisdiction of the Church, by which it may be judged, whether it were first bestowed by the indulgence of Christian Princes, or by them continued, upon the practice of the Church, before the Empire was Christian. But of this we speak not here, as not concerning the Government of the Church in Spirituall matters, wherein, as members of the Church, we communicate. That standeth indeed, and cometh to effect, by the free consent of members of it, so farre as Religion is not the Law of that Kingdome or Commonwealth in which it flourisheth. Because our Lord indued not the Ministers of his Kingdome with that power to constrain obedience, which himself used not upon earth. But as the Laws of Kingdomes and Commonwealths inforce the Execution and outward effect of Ministeries instituted in the Scriptures; in this respect, not the power of excom-

communicating alone, but of preaching, and miniſtring the Sacraments, and whatſoever elſe belongeth to the Office, is derived from the Common-wealth, that is in our particular, from the Imperiall Crown of this Kingdome, becauſe it is exerciſed with effect outwardly (that is, of doing the work, though not of producing the inward end and purpoſe of converting the ſoul) by Laws inforced by it. The like is to be ſaid of all that is done in deputing thoſe that receive any Order in the Church, to the exerciſe of any part of that function which the Order received importeth. The right and charge of it, muſt reſt upon thoſe Miniſteries, that are incharged with the overſight and government of ſuch matters, according to the Scriptures, and by whom it muſt be exerciſed, were the Common-wealth not Chriſtian. But the power that inforceth the effect of that which they do in this, and all parts of their Office, is derived from the Secular Arm of the Common-wealth, that cheriſheth the Church in the boſome of it. As for Excommunication by Judges Delegate, or High-Commiſſioners, that is, by men not of theſe Orders; Firſt, it proceedeth upon Rules directed by the Church, and then the courſe of it is not ſo agreeable to the tenour of Scripture, as to the neceſſities of the Kingdome. For that is here to be averred again, that the

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Presbyteries whereof we speak are differenced from the rest of the people, as Benches composed of none but persons Ordained by Imposition of hands, for the purpose of Teaching the people, and Ordering and Governing Spirituall matters. So you have the Office described in all places where there is remembrance of it in the Scriptures. Onely in the words of the Apostle, 1. Tim. v. 17. *Let the Elders that rule well be counted worthy of double honour: especially those that labour in the Word and Doctrine*, it is imagined that two kinds of Presbyters, as well as two parts of their Office, are expressed, one of Ministers of the Church, another of the people; one perpetuall, the other ambulatory for their time, both alike interessed in the Government of the Church, the Office of Preaching charged upon the one. How little of this is set down in the words of the Apostle, were the sense of them that which is pretended, let all the world judge: yet this is the state of that discipline, which hath been pressed, as one of the essentiall marks of a visible Church. But the purpose is now to satisfie that which hath been alledged from the collections of Justellus upon the Africane Canons, to make good this pretended meaning of the Apostle, and that from the Apostles own words. He hath there produced, out of Church-writers of the age of S. Augustine

guſtine and Optatus, or underneath, much remembrance of certain Perſons, ſtyled in thoſe Writers, *Seniores Eccleſiarum*, *Elders of Churches*. As in S. Auguſtine, cont. Creſc. iii. 56. *Clerici & Seniores Cirthenſium*. Epiſt. 136. *Peregrinus Presbyter, & Seniores Eccleſiæ Muſticanæ regionis*. in Ep. Conc. Cabarſuſſitani apud S. Aug. in Pſal. 36. *Seniores Eccleſiæ Carthaginenſis*. and to theſe perſons are aſcribed certain Acts, retaining at leaſt to the Government of thoſe Churches. As, *The Church goods are depoſited in their hands*, Optatus, lib. i. *They reprove a drunkard*, Auguſt. Serm. xix. De verbis Domini. *They are preſent at an Eccleſiaſticall Judgement*, Greg. l. xi. Ep. 19. *The Elders of the Church at Carthage, ſolicite the ſentencing of their Biſhops cauſe*, Epiſt. Concil. Cabarſuſſitani apud Auguſt. in Pſal. 36. theſe and more particulars produced by Juſtellus. Out of Origen iiii. *cont. Celſum*, that the Church had certain of the people to inform them of ſcandalous offenſes, whereupon they might proceed to reproof or cenſure. But obſerve firſt the ſtyle of the Apoſtle, Οἱ καλῶς προεστῶτες πρεσβύτεροι. 1. Tim. 5. 17. and Heb. xiii. 17. Οἱ ἡγούμενοι, agreeing with that of Tertullian, Apolog. cap. 39. PRÆSIDENT *probati quiq; Seniores*; and of Firmilianus, Ep. lxxv. Cypr. *In qua* PRÆSIDENT *majores natu*; and Ignatius afore, Προκαθημένου τοῦ ἐπισκόπου καὶ τῶν πρεσβυτέρων. All expreſ-

expressing the first rank of the Church, in which, after the Bishop, they put the Presbyters. Compare herewith the rank in which we see these Elders of the people in the time of Optatus and S. Augustine placed in these writings from whence the remembrance of them is alledged. In Actis Purgat. Cæcil. & Felicis. *Episcopi, Presbyteri, Diaconi, Seniores.* August. iii. cont. Cresc. 56. *Clerici & Seniores Cirthensium*, and then let common sense judge, whether these, that stand in rank and style behind all degrees of the Clergie, be the men that the Apostle placeth in the head of the Church, as Rulers of it: or how those that governed the Church can come behind Deacons, and inferiour Ranks whom they governed. The truth is, in that age, when the Latine tongue began to decay and corrupt, they are called *Seniores*, in the Authours alledged by Justellus, in the same sense, as now in the Vulgar Languages, into which the Latine is changed, *Signori*, or *Seigneurs*. And therefore there is remembrance of *Seniores locorum, & Seniores regni Childeberti*, out of Gregory of Tours, as well as *Seniores Ecclesiæ*: signifying the *Aldermen of Commonalties*, and *Lords of the Kingdome*, as well as the Chief persons of such or such a people, that acknowledged the Christian Faith, at such time as all were not Christians, but Churches and Com-

monalties in which they ſubſiſted, made bodies diſtinct in perſons as well as in rights. In that regard it ſeemeth they are called ſometimes *Viri Eccleſiaſtici*, *Eccleſiaſtical perſons*, that is belonging to the Church, becauſe there were others of like rank, which, being Heathen, belonged not to it, rather then for any ſettled charge, in theſe Offices, which we find them executing in behalf of the Church: which nevertheleſſe import not the Government of the Church, ſettled upon the Biſhop and Presbyters, but that Aſſiſtance, which the beſt of the people, in Commonalties where the Church was planted, vouchſafed to afford the Government, managed by the Miniſters according to Scripture; and have well been underſtood, as a good and ancient Preſident of the Office of Church-wardens among us. There is yet another peremptory exception againſt this pretended meaning of the Apoſtle, publiſhed of late in the obſervation of Sculletus, which ſhall here be repeated to averre the truth of it. For when he ſaith, *Let the Elders that rule well be accounted worthy of double honour*; the meaning is, for certain, of double maintenance, which muſt be in reſpect of ſingle maintenance allowed ſomewhere elſe. Now let any man judge without prejudice, whether theſe Elders of Congregations, remembred in S. Auguſtines

time,

time, being none of the Clergie, received maintenance from the Church, out of the oblations of the people, or not. Whereas the Apostle in the beginning of the Chapter having said, *Honour widows that are widows indeed*, that is, allow them maintenance from the means of the Church, which the Bishop alwayes dispensed; when he cometh to speak of Elders unreproveable in their charge, fitly ordereth, that their maintenance be double to that of widows, which is also the Italian glosse of Diodati. The like practice we find in the Constitutions of the Apostles, where he ordereth the course of dividing portions, at the Agapæ or Feasts of Love then used, abrogated afterwards by the xxvii. Canon of Laodicea. The words are in the place alledged afore, ii. 28. Ὅσον δὲ ἑκάστῃ τῶν πρεσβυτίδων δίδοτε, διπλοῦν διδόσθω τοῖς διακόνοις, εἰς γέρας Ἰησοῦ Χριστοῦ, *But whatsoever is given to the old women* (that is, to the widows of whom the Apostle speaketh there) *let twice so much be given to the Deacons, in honour of Jesus Christ.* Then follow the words alledged afore, wherein it is ordered that the Presbyters have as much as the Deacons. I know that in another case, that is, in dividing the remains of oblations for the Eucharist, the proportion is otherwise, according to the same Constitutions, viii. 31. Τὰς περισσεύουσας ἐν τοῖς μυστικοῖς εὐλογίας κατὰ γνώμην τοῦ ἐπισκόπου ἢ τῶν πρεσβυ-

τέρων δὲ διάκονοι διανεμέτωσαν τῷ κλήρῳ· τῷ ἐπισκόπῳ μέρη δ', πρεσβυτέρῳ μέρη γ', διακόνῳ μέρη β', τοῖς δ' ἄλλοις ὑποδιακόνοις, ἢ ἀναγνώσαις, ἢ ψάλταις, ἢ διακονίσσαις μέρος ἕν.

Let the Deacons distribute the remains of the blessings at the mysteries, according to the mind of the Bishop or Presbyters to the Clergie: To the Bishop foure parts; to a Presbyter three; to a Deacon two; to the rest, Subdeacons, Readers, Singers, or Deaconesses one part. Neverthelesse from the particular remembred afore, we may well conclude the meaning of the Apostle, that his Order is, the maintenance of Presbyters to be double that of widows. And upon these considerations it shall not trouble me to repeat what I have affirmed elsewhere, That for this mistake of Lay-Elders there is neither appearance in Scripture, nor in Ecclesiasticall writers. For of the Text, 1.*Cor.*xii.28. I shall speak afterwards. Walo Messalinus deriveth the pedigree of these Africane Elders, by conjecture, from those of the Apostle, whose imployment consisted in governing the Church, rather then in teaching the people. But out of his excellent learning he acknowledgeth, that though they are called *Ecclesiasticall persons*, yet they were not of the Ecclesiasticall Order, not of the Bench of the Church, which those of the Apostle did constitute. And therefore the pretence of their pedigree availeth not to make them inherit the charge which

which those of our time have been invested with, as much without president of the Churches of Africk, as without warrant from the Scriptures. The ground of the mistake was, because men would not believe, that in the time of the Apostles, and among the Presbyters of their ordaining, there was none that did not preach from time to time. Whereas the state and condition of their Congregations required as well mens wisdome and goodnesse, in the oversight of those spirituall matters, wherein the members of them did communicate, as their learning and eloquence in speaking, which was not alwayes to be expected from such qualities of men as were promoted to that charge. Of our Lords kindred that confessed him afore Domitian, promoted therefore afterwards to the Government of Churches, I have made mention elsewhere. Tertull. de Idol. c. 7. *Parum sit si ab aliis manibus accipiant quod contaminant, sed etiam ipsi tradunt aliis quod contaminaverunt. Adleguntur in Ordinem Ecclesiasticum artifices Idolorum. Be it a small thing, if they receive of others that which they pollute, nay themselves deliver also to others that which they have polluted. Men whose craft is to make Idoles are chosen to the Bench of the Church.* If Presbyters, that delivered the Eucharist, were sometimes Painters and Carvers in those dayes, well may we imagine

gine that all of them preached not alwayes: It was enough that the Bishop or some of them did it. If this were the condition of the Ecclesiasticall Order in that time, then must of necessity the Office of Teaching in the Church belong rather to the particular gifts and abilites of some, then to the generall and perpetuall charge of all Presbyters. And this I still suppose to be part of the cause, that it pleased God in the time of the Apostles, to distribute such varieties of spirituall Graces among those that believed, that there might be every where such as might furnish this Office of preaching and teaching in their Assemblies, by the help of extraordinary Graces, which upon the ordinary means of mens Learning and Studies, which now the Church is so well provided with, would then have proved defective. The use of these Graces is that which the Apostle debateth at large, 1.*Cor.* xii. xiiii. and the exposition of his meaning there, is the businesse which henceforth I charge my self with. The issue whereof will inable us to discern by what sorts of Persons and Graces the publick Service of God was Ministred at those Assemblies, which his purpose in that Discourse is to regulate. This Discourse the Apostle openeth in the beginning of the xii. Chapter, with a mark to discern such as spoke indeed by the Spirit of God, from such as pretended

tended it, but were moved in truth by unclean Spirits. For that I take to be the meaning of his words there, verſ. 3. *Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed,* or Anathema: *and that no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt.* The words of S. Chryſoſtome upon this place: Διὸ καὶ ἀρχόμενος πρῶτον τὸ μέσον μαντείας καὶ προφητείας τίθησι διὰ τοῦτο καὶ διακρίσεις ἔλαβον πνευμάτων, ὥστε διακρίνειν, καὶ εἰδέναι, τίς μὲν ὁ πνεύματι φθεγγόμενος καθαρῷ, τίς δὲ ὁ ἀκαθάρτῳ. That is, *Therefore at the firſt beginning he putteth down the difference between Divining and Propheſying, for which purpoſe they received the Gift of diſcerning ſpirits,* (as it followeth verſ. 10. afterwards) *that they might diſtinguiſh, and know, who ſpake by a clean ſpirit, and who by an unclean.* And again, Καὶ γὰρ μαζὸς ὢν ὁ διάβολος, ἐπεισῆλθε τοῖς προφητεύουσι, ψευδοπροφήτας εἰσάγων ἑαυτῷ, ὡς τὰ μέλλοντα προλέγοντας καὶ αὐτούς. *For the devil being naught, ſhuffled in among thoſe that propheſyed, foiſting in Falſe-prophets, forſooth ſuch as themſelves alſo foretold things to come.* So that in his judgement, the words of the Apoſtle are not generall, to affirm that no man could call Jeſus Lord but by the Holy Ghoſt, but relate to the particular whereof he ſpeaketh; to tell us, that ſuch as pretended to ſpeak by the Holy Ghoſt, if they glorified our Lord Chriſt, then were they what they pretended to be, otherwiſe

not. As who ſhould ſay, That it was not in them to perſiſt in their counterfeiting, when it was required of them to confeſſe Chriſt. For we know that in the Primitive times, at the naming of JESUS, unclean ſpirits forſook the poſſeſſed. And thus S. Chryſoſtome anſwereth, That ſhe which had the unclean ſpirit, *Acts* xvi. 16. confeſſed Chriſt indeed, but unwillingly, and ſo, as ſhe was diſcovered by it. For being a thing evident, that men did and might counterfeit themſelves Chriſtians, and call Jeſus LORD, with a tongue rather moved by the evil ſpirit, it ſeemeth an inconvenience to grant, that all men, in confeſſing Chriſt, ſpeak by the Holy Ghoſt, in regard of the truth which they confeſſe. But it is reaſonable to conceive, that God ſuffered not thoſe that pretended to ſpirituall Graces (of whom the Apoſtle propoundeth there to ſpeak in particular) being moved indeed by the evil ſpirit. This ſenſe I embrace, becauſe the ſame mark is laid down ſo plainly by another Apoſtle, to the ſame purpoſe, 1. John iiii. 1. *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God, becauſe many falſe prophets are gone out into the world: Hereby know ye the Spirit of God; every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh, is of God. And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God. Spirits*, the Apoſtle here

here calleth *Inspirations*, as in S. Paul, 1. Cor. xii. 10. *discerning of* SPIRITS, that is, *Inspirations*: And, 1. Cor. xiv. 12. *because ye are zealous of* SPIRITS, that is, *of spirituall Graces*. And the difference between his mark to try them by and S. Paul's, is but this: according to the one, *He that acknowledgeth Jesus the Messias to be come in the flesh*; according to the other, *He that acknowledgeth Jesus that is come in the flesh, to be the Lord, he it is that speaketh by the Holy Ghost*. The same is the meaning of the Apostle, 1. *Thess.* v. 19, 20. according to the same S. Chrysostome: where having said, *Quench not the Spirit, despise not Prophesying*, he addeth immediately, *Try all things, hold fast that which is good*: instructing them in the particular in hand, to examine all that pretended to these spirituall Graces, by the Gift of discerning spirits, which God then allowed the Church for that purpose; and to make use of such as proved that which they professed. The Proposition of this Discourse of the Apostle then, concerneth those Graces of the Holy Ghost that consisted in speaking, whereof therefore there might be use in publick Assemblies, which his purpose is to order by such Rules as we shall see him propound in the end of the fourteenth Chapter of this Epistle. But this to do, he fetcheth a compasse about, and lancheth into a generall discourse

courſe of all manner of Graces, all manner of Miniſteries, all manner of works that have relation to the publick body of the Church; to ſhew, that all were given and intended, not for the eminence of thoſe perſons on whom they were beſtowed, but for the publick benefit. This is the point to which he proceedeth, verſ. 4. *Now, there are diverſities of Gifts, but the ſame Spirit; and there are differences of Adminiſtrations, but the ſame Lord. And there are diverſities of Operations, but it is the ſame God that worketh all in all. But the Adminiſtration of the Spirit is given every man to profit withall.* It concerneth not the purpoſe of my diſcourſe here, to be nice in inquiring the difference between Graces, and Miniſteries, and Operations, remembred here by the Apoſtle. It is enough to obſerve, that the name of MINISTERIES is ſometimes particular for thoſe that are called *Deacons*, from the Originall word διακονία, becauſe they miniſtred to the Apoſtles, to the Biſhop, and Presbyters, for diſcharge of their Office: ſometimes generall, for all kind of Service, in regard of him to whom it addreſſeth. For as concerning the force of the word, as the Apoſtle ſaith here, *There are differences of Miniſteries, but the ſame Lord*; ſo generally that which is done in ſervice to any perſon, that perſon is the *Lord*, and thoſe ſervices in his regard are *Miniſteries*.

Indeed,

Indeed, the Apoſtle, when he ſaith in the next words, *The manifeſtation of the Spirit is given to every man to profit withall*, manifeſtly proceedeth to ſpeak of none but miraculous Gifts of the Holy Ghoſt, demonſtrating the preſence thereof in the Church. Though the word χαρίσματα is generall in its own nature, ſignifying all manner of Gifts proceeding from Favour and Grace, as it is tranſlated in the Syriack, מוהבתא, ſignifying *Gifts*: Whereas Ἐνέργειαι, *Operations*, ſeemeth particularly to relate to ſuch Graces as tended to miraculous works, and is therefore rendred in the Syriack חילותא, ſignifying *Powerfull Operations*. Thus it is true which S. Chryſoſtome writeth upon this Chapter, in the beginning: Becauſe thoſe that were converted from Idoles knew not the Old Teſtament, and the Holy Ghoſt is inviſible, God gave in theſe Graces a ſenſible evidence of the operation of it: Καὶ τοῦτο ἐφανέρωε τοῖς ἔξωθεν ὅτι πνεῦμά ἐστιν ἐν αὐτῷ τῷ φθεγγομένῳ· διὸ καὶ οὕτως καλεῖ αὐτὸ, λέγων, Ἑκάστῳ δὲ δίδοται φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον· τὸ χαρίσμα λέγων φανέρωσιν τοῦ πνεύματος ὀνομάζων. *And this*, ſaith he, *manifeſted to thoſe that were without the Church, that the Holy Ghoſt is in him that ſpeaketh. Therefore ſo he calleth it, ſaying*, BUT TO EVERY ONE IS GIVEN THE MANIFESTATION OF THE SPIRIT TO PROFIT WITH: *calling Gifts, the manifeſtation of the Spirit.* And Oecumenius according to him.

him. Though this be true, yet the Proceſſe of the Apoſtles diſcourſe, from verſ. 12. intendeth not onely to compriſe miraculous Graces, but all Miniſteries ordained for the publick Service of the Church, whether depending on miraculous Graces or not: as appeareth both by the reaſon whereupon he proceedeth, and by the catalogue, wherein, from verſ. 8. he recapitulateth and reckoneth the particulars of all that can be reduced under thoſe heads of Graces, of Miniſteries, of Operations. For the reaſon wherewith the Apoſtle purſueth this point propoſed, that all theſe are intended, not to make the perſons eminent in whom they are, but for publick benefit, is the compariſon of a naturall body and the members of it, whereof there is none that envieth or deſpiſeth another: to teach private perſons not to grudge at them upon whom publick Graces or Places are beſtowed; and them not to deſpiſe private perſons. This compariſon the Apoſtle ſetteth on foot alſo in his Epiſtle to the Romanes, but ſlighteth it over more in brief there, becauſe (as S. Chryſoſtome thinketh) it ſeemeth, the abuſe againſt which he writeth, as it was alſo there, ſo was it more rife among the Corinthians. This reaſon, it is plain, concerneth thoſe that have publick Miniſteries no leſſe then thoſe that have miraculous Graces; both being for the common

common benefit of the body, which is the Church. But the Apostle having enlarged this comparison to the full in this place, to shew to whom he speaketh as members of publick places, proceedeth vers. 28. to particularize all to whom his Exhortation belongeth, Apostles, Prophets, and the rest; among whom he reckoneth ἀντιλήψεις, κυβερνήσεις, that is, *Helps*, and *Governments*; which our English rendereth *Helps in Governments*: which whether they mean miraculous Graces, such as the Apostle calleth *The Manifestation of the Spirit*, or Ministeries of publick Service in the Church, I referre to further consideration afterwards. In the mean time observing, that the Apostle, writing to the Romanes for the same purpose, hath reckoned more particulars of the same nature not necessarily proceeding from miraculous Graces, though his discourse there, xii. 6. comprise those also, when he saith, *Having severall Gifts according to the Grace that is given to us*. For the present, we may see what this whole discourse of the Apostle aymeth at, by the conclusion of the Chapter, where he saith, *Covet earnestly the best Gifts: and yet shew I unto you a more excellent way*. For this Exhortation it is that tyeth all that hath passed with that which followeth. The Syriack readeth it thus, *If ye be zealous of the best Graces, I will yet shew you a more excellent way*.

way. Theodoret and Oecumenius make a queſtion of it, thus; *Are ye zealous of the moſt eminent Graces? I will yet ſhew you a way beyond them all.* But whether the meaning be to exhort them to purſue the moſt uſefull Graces, or to ſuppoſe that they did it, thus much for certain his intent is, to give the ground and reaſon why all members of publick Service in the Church are not to ſeek the eminence of their perſons, but the common benefit: becauſe there is a thing called *The common Charity of Chriſtians*, more available towards the eſteem of all mens perſons, be they never ſo private in the Church with God, then all thoſe Gifts of the Holy Ghoſt, that appear ſo marvellous to common ſenſe. This is the occaſion of that compariſon which followeth throughout the thirteenth Chapter, between the common Charity of Chriſtians, and their particular miraculous Graces: which being diſpatched there, in good time doth the Apoſtle proceed to reſume that which he had propoſed afore, and upon this occaſion intermitted, concerning zeal and ſtudy for the moſt excellent Graces, which he tyeth up with that Charity which hitherto he hath preferred to them all in that propoſition which he openeth the fourteenth Chapter with, *Follow after Charity and deſire ſpirituall Gifts, but rather that ye may Propheſie.* For when he pre-

preferreth Propheſying before other ſpirituall Gifts, it is plain enough what he meant when he ſaid before, *Be Zealous of the beſt Graces:* a thing in which there can be no doubt, becauſe it is the ſubject of what is behind in this Diſcourſe. Now let me lay down the words of the Apoſtle wherein he reckoneth in particular the Graces and Miniſteries of the Church. 1. Cor. xii. 28. *And God hath ſet ſome in the Church, firſt Apoſtles, ſecondarily Prophets, thirdly Teachers, after that Miracles, then gifts of Healing, Helps in Governments, diverſities of Tongues,* whereunto we may adde out of verſ. 29. *Interpreting of Tongues.* And herewith compare the Catalogue of the ſame, which he compriſeth under the name of *Gifts* and *Graces*, Rom. xii. 6, 7, 8. *Having then gifts differing according to the grace that is given to us; whether Propheſie, let us propheſie according to the proportion of faith: Or Miniſtery, let us wait on our Miniſtring: Or he that Teacheth, on Teaching: Or he that Exhorteth, on Exhortation: He that Giveth, let him do it with ſimplicity: He that Ruleth, with diligence: He that ſhewith Mercy, with chearfulneſſe.* That which followeth, concerneth the particular virtues of Chriſtians, and the works of them, as *Love, Hope, Patience,* and the like: ſuch as are alſo thoſe that went afore, *of giving and ſhewing mercie,* which the Apoſtle hath ranked among thoſe

Graces

Graces which tend to the generall good of the Church, it ſeemeth, becauſe they alſo reſpect the benefit of others. Laſt of all, adde unto theſe the Miniſteries which the Grace of Chriſt, upon his Aſſcenſion, poured out upon the Church, appointeth; according to the ſame Apoſtle, Epheſ. iiii. 11, 12. *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and Teachers; for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt.* By which words, as well as by the particulars which he putteth down, and which he leaveth out, of thoſe which he reckoneth in the other places, it appeareth that he intended (according to the purpoſe of his ſpeech there) to compriſe none but thoſe Graces and Miniſteries which tend to the edification of the whole Church in matter of doctrine. But writing to the Corinthians, his intent was to ſet down all manner of Graces and Miniſteries tending to the common benefit of the whole Church either in ſpirituall or corporall neceſſities, in working miracles, and the like: none whereof he mentioneth to the Romanes, neither the Graces of Apoſtles and Evangeliſts, it ſeemeth, becauſe they are Graces and Offices not confined to one Church in particular. Theſe Catalogues are here compared for the eaſe and direction of them that deſire to judge

judge of such particulars as seem not yet out of doubt in the Ministeries appointed by the Apostles. To which purpose we must resume what hath been elsewhere observed, That nothing hindereth divers of the Graces specified to meet in the same person. For though we suppose, as the Apostle seemeth to suppose, all Ministeries to be accompanied with the Graces which the discharge of them requireth: as the Elders of Israel, *Num.* xi. 25. received part of Moses his spirit; and though all Graces inferre Ministeries, as he that is indued with any of the Graces specified to the Corinthians, ministreth the effect of his grace to the benefit of others; yet there is a difference between Ministeries of publick office in the Church, whether to cease or continue, and Graces which inable either a publick person to a publick, or private persons to a particular work, as that of Miracles. Severall Ministeries of publick place in the Church, must belong to severall persons; but publick persons are capable as well of the Graces which private persons have, as of those that belong to their publick charge, including perhaps the Graces of inferiour Ministeries. And the instance of the first in the Catalogue shall put this out of doubt, that is of Apostles. For nothing hindereth an Apostle to be a Prophet, to speak strange languages, to work

miracles, or the like. The Commentaries under S. Ambroſe his name, *Quamvis ſint & Apoſtoli Prophetæ, quia primus gradus reliquos ſubjectos habet. Though*, ſaith he, *Apoſtles alſo are Prophets, becauſe the chief degree hath the reſt ſubject to it.* His meaning is, the Grace of Apoſtles containeth the Graces of inferiour Miniſters, as their miniſteries are ſubject to that of the Apoſtles. Evangeliſts were no Apoſtles but their miniſters in uſing their Graces to ſecond the Apoſtles, therefore the Grace of Apoſtles containeth that of Evangeliſts. Prophets were no Apoſtles to preach the Faith and plant Churches, but for the inſtruction of Churches planted in the knowledge of the Scriptures; but the Grace of a Prophet to all purpoſes might be in an Apoſtle. Doctours were no Apoſtles, but Apoſtles chief of Doctours. Elders of Churches could not be Apoſtles, they were from the beginning ordained for the ſervice of ſeverall Churches, but the Apoſtles make themſelves their fellow Elders in regard to the Government of all Churches of their charge. If Presbyters, much more Biſhops, (which as Heads of Presbyters) were that in one Church which the Apoſtles were in all of their own planting and charge. Thoſe companions of the Apoſtles whereof you have heard, are ſome of them called in expreſſe terms *Evangeliſts*, and the Office may well

well be thought to belong to the reſt. Titus, Clemens, Linus, Eraſtus, and others, may upon good preſumption be called *Evangeliſts*; as thoſe are to whom their condition is ſo anſwerable, Mark, Luke, Timothy, that are ſo called in Scripture, or ſo reputed in Eccleſiaſticall Writers. My conjecture was, that they were ſent by their ſeverall Churches, as Timothy from that of Lyſtra, *Acts* xvi. 3. as Deacons to miniſter unto the Apoſtles, Heads of thoſe Churches for the time that they continued in their attendance; and by them imployed to preach the Goſpel at their appointment in ſuch places where themſelves could not, in regard of the Grace given them to do it. As Philip, Deacon to the Apoſtles firſt, and afterwards to S. James, was alſo an Evangeliſt to preach the Goſpel to Samaria, *Acts* viii. 5. xxi. 8. And I ſee no cauſe to repent of this conjecture, reading thus, Acts xix. 22. *So he ſent before two of thoſe that* MINISTRED *unto him*, Timotheus and Eraſtus. It is the word from whence Deacons have their name. But when they received the charge of Churches, though Biſhops of thoſe Churches, yet ceaſed they not to be Evangeliſts, for the charge of propagating the Goſpel through the Countreys ſeated underneath the Cities of thoſe Churches. Thus was Mark at Alexandria, Timothy at Epheſus, Titus at Gortyna

tyna in Crete: the reſt are to be ſeen in Walo Meſſalinus, *p.* cxcii. He ſuppoſeth that theſe companions of the Apoſtles are themſelves alſo called *Apoſtles* of a ſecond rank, as ſent by the Apoſtles to preach the Goſpel at their diſpoſing, as the Apoſtles were by Chriſt to preach the Goſpel every where without reſtraint. And there is appearance of this ſenſe, 2. *Pet.* iii. 2. *Apoc.* ii. 2. (not in *Phil.* ii. 25. 2. *Cor.* viii. 23. where Epaphroditus and others are called *Apoſtles of Churches*, in a third ſenſe, declared elſewhere, anſwerable to thoſe Apoſtles of the Synagogue, mentioned in the Conſtitutions of the Emperours that were ſent through the Synagogues to gather the dues of their Patriarch reſiding in Paleſtine.) And Theodoret conceiveth, that when all Presbyters were called *Biſhops*, then Biſhops were called *Apoſtles* in this ſenſe. But we muſt not underſtand thoſe to be the Apoſtles of whom this place ſpeaketh, but the firſt Apoſtles of Chriſt: For thoſe that are thus called *Apoſtles*, are the ſame that are called *Evangeliſts* here, and *Epheſ.* iiii. 12. Thus there is a difference between Graces and Miniſteries. But as concerning the Office of *Doctours* mentioned by the Apoſtle, it may be two wayes underſtood. The Diſciples of Prophets under the Old Teſtament, ſuch as attained not to the Grace of immediate inſpiration, but reſted

in that knowledge which the ordinary blessing of God upon their studies was able to compasse, in the Scripture are called *Prophets*, in the Chaldee Paraphrase are sometimes translated *Scribes*, sometimes *Doctours*, as hath been said. Some man may conceive the like of the Prophets of the New Testament; that their Disciples, that had no immediate inspirations, were admitted to teach in the Church, which after this rank of Prophets was ceased, came also to nothing. But because there is no mention of any such in Ecclesiasticall Writers, there is no reason to doubt that the men whom the Apostle here calleth *Doctours*, are those of the Presbyters which had the abilities of Preaching and Teaching the people at their Assemblies; that those of the Presbyters that preached not, are called here by the Apostle *Governments*, and the Deacons Ἀντιλήψεις, that is, *Helps*, or *Assistants* to the Government of Presbyters; so that it is not to be translated *Helps in Governments*, but *Helps*, *Governments*. For we are not here to imagine that the Apostle reckoning one by one the list of all Graces and Ministeries of the Church, should say never a word of Presbyters and Deacons, the onely Ministeries of Succession in the Church under Bishops. Now the Office of Deacons, though set up at the first upon occasion of ministring the Oblations

of the faithfull to the neceſſities of the poor, yet if we regard the practice of it in the times next the Apoſtles, cannot be better expreſſed then calling them *Aſsiſtants* to the Office of Government reſting in the Presbyters, when there was no Biſhop at Corinth. And we have here a particular reaſon why the Apoſtle would not call them by the uſuall name of *Deacons* in this place, becauſe he had uſed it before in a generall ſenſe, when he ſaid, *There be divers* MINISTERIES, διακονίαι, *but one* LORD, and therefore could not ſo well uſe it again here in this particular ſenſe. And the Apoſtles intent here being to diſtinguiſh all Graces in his Catalogue, and having ſhewed that there were two parts of the Presbyters Office, in Teaching and Governing, the one whereof ſome attained not, even in the Apoſtles time: it is reaſonable to imagine, that the Office and Miniſtery of Presbyters is ſpecified here in the names of theſe two Graces, in the exerciſe whereof it conſiſteth. No otherwiſe then in the other place to the Romanes, in theſe words, ὁ διδάσκων ἐν διδασκαλίᾳ, ὁ προϊστάμενος ἐν σπουδῇ, are deſigned the ſame two Graces, in the work whereof conſiſteth the Office of Presbyters: which he that acknowledgeth, ſhall give reaſon enough why the Apoſtle reckoneth the Gift of EXHORTATION there, beſides that of DOCTRINE; being no inconveni-

venience to make severall parts of this Grace, tending to the edification of the Church, according to that which severall men are most able to do, though all may be compriſed under one name of DOCTRINE. Whereas thoſe that upon the mention of Teaching imagine a ſeverall Miniſtery of Doctours, inſtituted by the Apoſtle for all ages of the Church, are tyed in conſequence to ſet up the like for Exhortation, which is ridiculous. Again, hereby we give account what the Apoſtle to the Epheſians underſtandeth by PASTOURS AND TEACHERS, to wit, thoſe that exerciſed alſo that part of the Presbyters Office which concerned the edification of the Church in doctrine, whereof there he ſpeaketh, and of nothing elſe. And thereupon conclude, that Paſtours and Doctours are both one there with the Apoſtle. For what reaſon elſe can be rendered why there is no remembrance of Paſtours in either of thoſe other places wherein the Apoſtle maketh a more particular reckoning of the Miniſteries of the Church, both to the Romanes and to the Corinthians? What reaſon but this, Becauſe they are ſet down in both places under the name of DOCTOURS? Well may it ſeem, that the Office of them whom the Synagogue called PASTOURS, being referred in the Church to the inferiour Order of Deacons, the name ſtuck

upon those that ministred the food of the soul in the Church which is for the purpose of it. Clemens *Epist. ad Cor. p. 63.* Ἤτω τις πιστὸς, ἤτω δυνατὸς γνῶσιν ἐξενεγκεῖν, ἤτω σοφὸς ἐν διακρίσει λόγων, ἤτω ἁγνὸς ἐν ἔργοις. *Be a man faithfull, be a man able to utter knowledge, be he wise in discerning discourses, be he pure in works.* He seemeth to point at some of the Presbyters there in whom these abilities were. Tertull. de præscript. c. 3. *Quid ergò si Episcopus, si Diaconus, si Vidua, si Virgo, si Doctor, si etiam Martyr lapsus à regula fuerit? What then if a Bishop, if a Deacon, a Widow, a Virgin, if even a Martyr shall fall from the rule?* In this list of principall ranks in the Church, Presbyters have no room, unlesse we understand them in the name of Doctours, the best part of their Office. Theodoret, *Epit. Hær. l. v. c. penult.* Περὶ τῦ ἐν Κορίνθῳ πορνευκότος, τί ἂν εἴποιεν, ὃς ἠ μόνον θείων μυστηρίων ἠξίωτο, ἀλλὰ καὶ διδασκαλικῆς ἐπετυγχάνει χαρίσματος; *What can they say of the Incestuous person at Corinth, who was not onely vouchsafed the divine mysteries, but also had attained a Doctours Grace?* He followeth S. Chrysostomes conjecture, which conceiveth that the Corinthians were *puffed up*, as the Apostle blameth them, 1.*Cor.*v.3. with the opinion of that man, because he was one of their Doctours, that is, one of the Presbyters of that Church, that exercised the Office of Preaching, and by that means bore

bore sway among the people. In fine, the Apostle intendeth by *Doctours*, the same that are so called in all Ecclesiasticall Writers, that is, the Bishops, or such of the Presbyters as were seen in Preaching. It is worth the observing, that Beza hath expounded those whom the Apostle calleth ἀντιλήψεις, κυβερνήσεις, no otherwise then *Deacons* and *Presbyters*; meaning indeed those Elders of the people, which he imagined. But having shewed that there never was any such in the Church, well may we take his judgement along with so much of the truth as he acknowledgeth; which deserveth still more credit from the President of Synagogues, which had Elders, some learned some not, some that preached and some that did not, as hath been said. Salmasius of late, in his work *De Fœnore Trapezit.* hath shown some evidence of two sorts of Presbyters, in the first times of the Church. But according to his admirable knowledge, he saw withall, that they were all of one rank in the Church, all of the Ecclesiasticall Order, all made by Imposition of hands; and by consequence, none of those Elders of the people which have been set up to manage the keys of the Church, that is, the Office of the Ecclesiasticall Order, according to the Scriptures. Besides, it is to be observed, that the Office of Bishops (which name he thinketh most proper

proper to those Presbyters which preached not, but were exercised in ordering Church-matters) and Presbyters is described almost in all places where there is mention of it in the Scriptures by both qualities, of Teaching, and Governing the Church. Which is my argument to conclude, That howsoever some mens abilities might be seen in the one rather then in the other, howsoever some men according to their abilities might be applied to this rather then to that, yet both Offices concerned the whole Order, that of Preaching in chief. To which though some attained not, yet all are incouraged to labour towards it as the most excellent work of their place, as by S. Paul, allowing them that double maintenance, ESPECIALLY in that respect: So by these Constitutions, allowing them that double portion at their Feasts of Love, for that purpose, *that they may take pains in the Word of Doctrine*, as the words go there. Be it then resolved, that the Presbyters of the Church, at least part of them, were those Doctours whereof the Apostle writeth; and from thence be it considered, what distempers slight mistakes in the sound of the Scripture bring to passe, when we see the Order of Doctours, distinct from that of Presbyters, pressed as a point of that Discipline that maketh one of the essentiall marks of a visible Church. But whether the Prophets

phets of the Primitive Church, which taught the people at their Assemblies, were Presbyters or not, is not so easie to determine. Some of them we have reason enough to think were, be it but for those Prophets of Antiochia, *Acts* xiii. 2. that ministred unto the Lord and fasted, when the Holy Ghost said unto them, *Separate me Barnabas and Saul for the work to which I have appointed them*; and those other among whom Timothy received Imposition of hands with propheſying, 1. *Tim.* iv. 14. But that all Presbyters were Prophets, or all Prophets Presbyters, is more then I can resolve. Of these Prophets henceforth we are to intreat.

CHAP. V.

Prophets in most of the Churches remembred by the Apostles. The Gift of Languages, the purpose and nature of it. The Limbes and Branches of both these Graces, in S. Paul. Of Praying, and Praising God by the Spirit. Those that spake strange Tongues, understood what they said. Interpretation concerneth all that was spoken in strange Languages. They prayed and studied for Spirituall Graces. Propheſying in S. Paul, signifieth singing Psalmes. Prayers of the Church conceived by immediate inspiration. The nearnesse of the Graces of Propheſying and Languages. The

ground

ground and meaning of the Apoſtles Rule. It proceedeth of none but Prophets. What is to be judged in that which Prophets ſpoke. The cuſtome in the Primitive Church of many Preaching at the ſame Aſſembly came from hence.

IN the beginning of the Chriſtian Faith, it pleaſed God, for the propagation and maintenance of it, to revive the Grace of Propheſying, decayed and loſt among his Ancient people, in a large meaſure, in moſt of the Churches planted by the Apoſtles: though there be not found ſo much concerning their Office any where as in this Church of Corinth. In the Church of Jeruſalem, the mother of all Churches, Acts xi. 27. *And in thoſe dayes came Prophets from Jeruſalem to Antiochia.* xv. 32. *And Judas and Silas being Prophets alſo themſelves.* In the Church of Antiochia, Acts xiii. 1. *Now there were in the Church that was at Antiochia, certain Prophets and Doctours.* At Theſſalonica, 1. Theſſ. v. 20. *Deſpiſe not Propheſying.* At Corinth, as we ſee at large. At Epheſus, Epheſ. iv. 11. *And he gave ſome Apoſtles, ſome Evangeliſts, ſome Prophets, ſome Paſtours and Doctours.* At Rome, Rom. xii. 6. *Whether Propheſie, according to the proportion of Faith.* And ſetting theſe particulars aſide, how generall the Grace was, is to be ſeen, becauſe the

the Apostle reckoning, 1. *Cor.* xii. 28. all members of publick use and service, *Ephes.* iv. 11. all Ministeries of edification, nameth *Prophets* among them whom God hath placed in the Church. Besides this Grace, which was more for the edification of them that believed, instructing them in the mysteries of our Faith at their Religious Assemblies, the Grace of speaking strange Languages was also bestowed upon the Churches to make evidence to unbelievers that the Holy Ghost was present there, and by that means, to draw them to believe, as the Apostle saith here, 1. Cor. xiiii. 22. *Tongues are a signe not to them that believe, but to them that believe not: but propheſying serveth not for them that believe not, but for them that believe*: containing in it a Preface to that which God now intended to do, in bringing all Nations and Languages to the acknowledgement of him that was hitherto confined to one people, so that when the Gospel was received, his praises should sound in all kind of Languages. For it is not to be imagined, as if the Gift of Languages that maketh so much noise in this Epistle, and in the Scriptures elsewhere, consisted merely in speaking in an unknown Tongue, and not in the subject suggested to them by the Spirit to speak. It is plain besides, that it was the praises of God, and those mysteries of the

the knowledge of God, which those that had the Gift could not reach to of themselves, that they were moved by the Holy Ghost to expresse in unknown Languages. So it is said of the Apostles when first they received this Grace, Acts ii. 4. *And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.* And to shew further what matters they uttered, the company assembled say of them, vers. 7. *We do heare them speak in our tongues the wonderfull works of God.* As it is said of them which were with Cornelius, Acts x. 46. *They heard them speak with tongues, and magnifie God.* And upon this ground it is, that Saint Peter expoundeth the passage of the Prophet Joel, *And it shall come to passe in the last dayes, saith God, I will poure out of my Spirit upon all flesh, and your sonnes and your daughters shall propheſie, and your young men shall see visions, and your old men shall dream dreams*, of the Apostles when they spake in strange Languages. To shew us, that the matters uttered in strange Languages, were the like as the Prophets revealed, the Gift of unknown Tongues over and above. From whence we may perceive the meaning of that which the Apostle hath set down here, vers. 2. *For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him, howbeit in the*

the spirit he speaketh MYSTERIES. And again, vers. 4. *He that speaketh in an unknown tongue, edifieth himself.* Where you have in plain terms, that those things which the Holy Ghost moved men to speak in strange Languages were for the instruction of those that had the Grace, in the mysteries of Gods Kingdome. For this reason the Gift of Languages is compared with that of PROPHESYING throughout this whole xiiii. Chapter of the first to the Corinthians, with intent to regulate the use of both at their religious Assemblies. So that it seemeth all spirituall Graces are by the Apostle referred to these two kinds, in that difference which he maketh from the beginning, *Be zealous of spirituall Gifts, but rather of* PROPHESYING: Where I must allow Beza's Translation to be more exact then that which we use. For where he saith, Ζηλοῦτε τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε. it is plain, that Prophesying is of the number of spirituall Graces; and therefore not to be excepted, in opposition to them; as if the Apostle exhorted to study Prophesying rather then spirituall Graces: but as it is translated there, to be zealous of spirituall Graces, but of all spirituall Graces ESPECIALLY of that of Prophesying. Oecumenius thus glosseth the words, Οὐ δεῖ δὲ οὐδὲ τῶν ἄλλων ἀμελεῖν χαρισμάτων, καὶ μάλιστα τοῦ περὶ τὴν προφητείαν χαρίσματος. *But we must not neglect other*

ther Graces, and especially that of Propheſying; to the ſame ſenſe, which is the true meaning of the words. Now the particulars in regard whereof the Apoſtle advanceth the Gift of PROPHESYING beyond that of Languages, are thus ſet down, verſ. 3. *He that Propheſieth ſpeaketh unto men to edification, and exhortation, and comfort.* Τὸς γὰρ ἀνθρώπους, φησὶν, οἰκοδομεῖ, καὶ παρακαλεῖ ἐπὶ τῇ πίστει, καὶ παραμυθεῖται ἐπὶ τοῖς ἐσομένοις πειρασμοῖς. This is the gloſſe of Oecumenius: that is, *For, ſaith he, he edifieth men, and exhorteth them to the Faith, and comforteth them upon the temptations that ſhall be.* Here are then ſo many limbes of this Grace, and of the work to which it did inable. And *Chap.* xiii. 2. when he ſaith, *And though I have the Gift of Propheſie, and underſtand all myſteries, and all knowledge*: it ſhould ſeem by theſe words, that the knowledge of all Divine myſteries is to be ranged under this Grace. S. Chryſoſtome there, Οὐ τὴν προφητείαν τίθησι μόνον, ἀλλὰ καὶ τὴν ὑψηλοτάτην προφητείαν· εἰπὼν γὰρ, Ἐὰν ἔχω προφητείαν, ἐπήγαγε, καὶ εἰδῶ μυστήρια τὰ πάντα, καὶ πᾶσαν τὴν γνῶσιν. *He putteth not down Propheſying alone, but the higheſt degree of it, for having ſaid,* IF I HAVE PROPHESIE, *he addeth,* AND KNOVV ALL MYSTERIES, AND ALL KNOVVLEDGE. And whether thoſe particulars which the Apoſtle here expreſſeth xii. 8. when he ſaith, *For to one is given by the Spirit the word of wiſdome, to another the word of know-*

knowledge by the same spirit; whether these, I say, be of the same nature, limbes of this Gift of Propheſying, and of immediate inſpiration or not, is reſolved both by the terms which the Apoſtle uſeth when he ſaith, *To one is given the word of wiſdome by the* SPIRIT, *to another the word of knowledge by the same* SPIRIT: for thoſe things which are given by the Spirit are inſpirations in this place. And by the conſequence of his ſpeech, having ſaid afore, *The manifeſtation of the Spirit is given to every man to profit with*: for the manifeſtation of the Spirit are thoſe Graces by which the preſence of the Holy Ghoſt in the Church was made manifeſt. And we ſee in what particulars the Apoſtle further ſpecifieth this Grace, in oppoſition to that of Languages, xiv. 6. *Now, Brethren, if I come unto you with Tongues, what ſhall I profit you, except I ſhall ſpeak to you, either by* REVELATION, *or by* KNOVVLEDGE, *or by* PROPHESYING, *or by* DOCTRINE. Theſe are all particulars compriſed within the compaſſe of that Grace which the Apoſtle intendeth to advance beyond that of Languages, and in verſ. 1. and elſewhere goeth under the name of PROPHESYING. And therefore I am apt to think, that in this text the word PROPHESYING ſtandeth in a particular ſenſe, to ſignifie foretelling of things to come: As it doth alſo, *Chap.* xii. 10. For the Apoſtle having

ſaid, verſ. 8. *To one is given the word of wiſdome by the Spirit, to another the word of knowledge by the ſame Spirit* (which are both members of the Grace of Propheſying in the latitude of it, as appeareth Chap. xiii. 3. *And though I have the Gift of Propheſie, and underſtand all myſteries and all knowledge*) addeth nevertheleſſe, verſ. 10. *To another is given the working of miracles, to another Propheſie*; diſtinguiſhing the Grace of foretelling things to come, from the wiſdome and knowledge inſpired by the Holy Ghoſt, which are all ſometimes comprehended under one Grace of Propheſying. But that which the Apoſtle calleth REVELATION, is without doubt the diſcloſing of ſecrets. That I take to be queſtionleſſe, by what we find afterwards, verſ. 24, 25. *But if all Propheſie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all, and thus are the ſecrets of his heart made manifeſt, and ſo falling down on his face, he will worſhip God, and report that God is among you of a truth.* S. Chryſoſtome here, οὐκ ἔστι δὲ ἴσον εἰσελθόντα τινὰ ἰδιώτην, ἢ μὴ Πέρσην ἢ Σύρον ἀγγόμωνον, καὶ εἰσελθόντα ἀκοῦσαι τὰ κρύφια τῆς αὐτοῦ διανοίας, καὶ ὅτι πονηρός, καὶ μετὰ πονηρᾶς γνώμης, εἴτε ὑγιῶς ἐξελήλυθε, καὶ ὅτι τὸ καὶ τὸ αὐτῷ πέπραχε, καὶ τὰ βεβούλευται, πολὺ γὰρ τοῦτο ἐκείνου φευκτότερον, καὶ χρησιμώτερον. *It is not the ſame for a man to come in, and ſee one ſpeaking of Greek, another Perſian, as it is to heare the ſecrets of his own mind, and whether he*

he came in to try, with an evil mind, or with a sound one; and that he hath done this or that, for this is much more terrible and usefull then that. To this purpose he alledgeth Nebuchadnezzars act, falling down before Daniel upon the discovery of his dream, ii. 47. And that under the Old Testament, Revealing of secrets was a thing required at their Prophets hands. By the way we may perceive by that which Saul and his Fathers servants did, 1. *Sam.* ix. 6. repairing to Samuel to inquire of his Fathers Asses that were strayed. From whence we must conclude, that this Grace of PROPHESYING, under the New Testament, was of immediate inspiration of the Holy Ghost, to all purposes as under the Old. For you shall find, vers. 30. *If Revelation be made to another that sitteth by, let the first hold his peace:* To shew us, that some were inspired upon the very point of time with the truth of matters in debate at their Assemblies, as was Jehaziell sonne of Zachariah, at the meeting which Josaphat had assembled, 2. *Chron.* xx. 14. As were those by whom Paul and Barnabas were sent, *Acts* xiii. 2. And those by whom Timothy was ordained, 1. *Tim.* iv. 14. And as that Maid at least pretended to be, of whom Tertullian *De Anima*, c. ix. Besides we see how often these Prophets of the New Testament are inspired to foretell things to come. And in rea-

ſon, the Gift of Languages being inſpired both for the ſubject, and the tongue in which it is expreſſed, it is certain, that the Gift of Propheſying is not contained within humane conceptions. And indeed the Offices ſpecified out of the Apoſtle of Edifying, Exhorting, Comforting, of Speaking words of wiſdome and knowledge of myſteries, may well be referred to that rank of inſpirations, whereby a man is moved to ſpeak that which the uſe of his humane reaſon inableth him not to conceive, with aſſurance that the motion is from the Holy Ghoſt: which kind of inſpirations are counted Propheſies even among the Ebrew Doctours, as hath been ſaid. And in this kind the Expoſition of Scripture is not without cauſe underſtood under the Gift of Propheſying in this place. The Commentaries intituled to S. Ambroſe, *Prophetas dicit Interpretes Scripturarum. Sicut enim Prophetæ futura prædicit, quæ neſciuntur, ità & hic, dum Scripturarum ſenſum, qui multis occultus eſt, manifeſtat, dicitur* PROPHETARE. *By Prophets he meaneth Expoſitours of the Scriptures. For as a Prophet foretelleth things to come which are not known; ſo ſuch an one, manifeſting the meaning of the Scripture, which many perceive not, is ſaid to* PROPHESIE. The ſame is to be found again in him and others divers times, not ſo much becauſe the Apoſtle hath ſpecified here any ſuch part of Pro-

Prophets office, as becauſe the rules which he preſcribeth in Propheſying afterwards, from *verſ.* 29. do plainly belong to thoſe that had the Scripture in hand to expound, as ſhall appear afterwards. Therefore it is plain that theſe Propheticall inſpirations were ſeen in the Expoſition of Scripture, becauſe it is that upon which the Apoſtles rule proceedeth, verſ. 30. *If revelation be made to another ſitting by, let the firſt hold his peace:* meaning, that he that was expounding the Scripture ſhould give way to him to whom the truth of it was revealed upon the inſtant of time. But there is ſomething elſe beſides this belonging to the Gift of Propheſying as well as of Languages. For the Apoſtle from *verſ.* 14. here, thus writeth: *If I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitfull. What is it then? I will pray with my ſpirit, but I will pray with underſtanding alſo. I will ſing with my ſpirit, and I will ſing with underſtanding alſo. Elſe when thou ſhalt bleſſe with the ſpirit, how ſhall he that occupieth the place of the unlearned ſay, Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks well, but the other is not edified.* It is not ſo clear, how the Apoſtle here ſaith, *My ſpirit prayeth, but my underſtanding is unfruitfull*, having ſaid afore, *He that ſpeaketh in a tongue edifieth himſelf.* For if he that hath

the Gift profiteth in the understanding of the mysteries which the spirit suggesteth to him in a strange Language, how is his understanding unfruitfull? Therefore S. Chrysostome acknowledging this difficulty, yieldeth, that some of them which had this Grace, understood what they said, others not; for thus he writeth upon these words, *He that speaketh in a strange Language edifieth himself:* Καὶ πῶς ἐὰν μὴ οἶδεν ἃ λέγει; ἀλλὰ τέως περὶ τῶν εἰδότων ἃ λέγουσι, διαλέγεται, εἰδότων μὲν αὐτῶν, οὐκ ἐπιστάμενον δὲ εἰς ἑτέρους ἐξενέγκειν. *And how if he know not what he saith? But thus farre he speaketh of those that understand what they say, but know not how to expresse it to others.* But the words of Theodoret are thus in the Greek of Oecumenius, Πνεῦμα, τὸ πνευματικὸν χάρισμα λέγει, νοῦν δὲ, τὴν σαφήνειαν καὶ ἑρμηνείαν τῶν λεγομένων. That is, *He meaneth by* SPIRIT, *the spirituall Grace, but by* UNDERSTANDING, *the declaration and interpretation of things that are spoken.* By thus expounding the word νοῦς, to signifie a meaning understood, he seemeth to reconcile the text with that afore, without acknowledging that they understood not what they spake in strange Languages. According to which sense ὁ δὲ νοῦς μου ἄκαρπός ἐστι, beareth this interpretation, *my meaning is fruitlesse*, to wit, to the hearers, not yielding them the fruit required of it: and again, προσεύξομαι τῷ νοΐ, is, *I will pray in a meaning understood.* Whether the

the words will bear this meaning or not, let men of learning judge: The thing is probable enough, seeing the fault which the Apostle findeth, vers. 17. is not that a mans self is not edified, but saith he, *another is not edified.* And if we follow the intent of the Apostle close, it will easily appear, that the purpose of his speech requireth more then that a man himself should understand what he speaketh in an unknown tongue, to wit, that his Audience also should understand it. And therefore let who will dispute the proper signification of his words (a thing not so seasonable in this place) so long as the drift and purpose of the argument guideth and overruleth the sense, when he saith, *I will pray and sing with my* SPIRIT, *I will pray also and sing with* UNDERSTANDING, to be this, I will pray and sing by inspiration, but it shall be in a meaning understood, or understandable; according to the words of Theodoret alledged afore, Πνεῦμα, τὸ πνευματικὸν χάρισμα λέγει, νοῦν δὲ τὸν σαφήνειαν, καὶ ἑρμηνείαν τῶν λεγομένων. And it followeth thus, Λέγει δὲ ὅτι προσήκει τὸν ἑτέρᾳ γλώσσῃ διαλεγόμενον, εἴτε ὑπὲρ ψαλμῳδίας, εἴτε ὑπὲρ προσευχῆς, εἴτε ὑπὲρ διδασκαλίας, ἢ αὐτὸν ἑρμηνεύειν (καὶ τοῦτο λέγει) εἰς ὠφέλειαν τῶν ἀκουόντων, ἢ ἕτερον τοῦτο ποιεῖν συνεόμενον συνεργὸν τῆς διδασκαλίας παραλαμβάνειν. *Now he saith, It is fit that he that speaketh in another tongue, whether singing Psalmes, or Praying, or Teaching should either interpret himself (and understand*

what he saith) for the benefit of his hearers, or that another should do it, that is sufficient to be taken for an Assistant to his Doctrine. The words inclosed are added by Oecumenius, desiring to jumble S. Chrysostomes Interpretation and Theodorets into one, which proceed from contrary opinions: for all the rest besides those words is extant in the Latine of Theodoret, who hath delivered the right of the Apostles meaning, That it is requisite for him that speaketh tongues to interpret, supposing that he understandeth what he saith. The same sense is expounded by S. Basil, *Reg. Brev.* 278. otherwise the nature of this Branch of the Gift of Languages is truly set down by S. Chrysostome in these words, Καὶ γὰρ ἦσαν τὸ παλαιὸν χάρισμα εὐχῆς ἔχοντες πολλοὶ μετὰ γλώττης. καὶ ηὔχετο μὲν, καὶ ἡ γλῶττα ἐρθέγγετο, ἢ τῇ Περσῶν, ἢ τῇ Ῥωμαίων φωνῇ εὐχομένη, τοῦς δὲ οὐκ ἤδει τὸ λεγόμενον. *For of old there were many that had the Grace of Prayer, with that of Language. and they prayed, and the tongue praying spake the Persian or Romane Language, but the mind knew not what was said.* In that he thinketh, that he which had the Gift, understood not what he said, I have shewed for what cause I leave him afore; but in that he saith, *They had a Grace of Praying with that of Languages*, as a branch of it, it shall further appear how right he is afterwards. The more I marvell, that the learned Heinsius of late should

should so disguise the meaning of this whole passage, in expounding that appertenance of this Gift of Languages, whereof the Apostle speaketh here, vers. 13. *Wherefore let him that speaketh in an unknown tongue, pray, that he may* INTERPRET. The meaning whereof he maketh this: When a man hath spoken in an unknown tongue, let him repeat the summe of it in his prayer afterwards, and so interpret his meaning in a known Language. These are some of his words, *Siquis ergò, inquit, linguâ peregrinâ usus est, adjungat preces, quibus antedicta interpretetur. Peregrinâ enim linguâ preces si concipiantur, frustrà fit hoc certè, quia non intelliguntur. If a man have used a strange language, saith the Apostle, let his prayers follow, wherein he may interpret what he said afore. For if prayer be conceived in an unknown tongue, sure it is to no purpose, being not understood.* Thus do men sometimes imploy their wit and learning to make things obscure that are plain enough when they are let alone. But though, as he saith, it is now in use in divers Churches to recapitulate the Sermon in a prayer after it, yet it concerned him to have shewed us some trace or step of like practice in the writings of the Apostles, or Primitive Christians, if he would have us to believe this to be the meaning of the Apostle. Now the Apostle, as he speaketh of *praying*, so he speaketh of *singing*, of *blessing*,

of

of *giving thanks* with the Spirit, and with understanding: these are no dependances of that which was preached afore, therefore neither that Praying whereof he speaketh here. For you heard what Theodoret said afore, Ἐιτε ἐπὶ προσευχῆς, εἴτε ἐπὶ ψαλμωδίας, εἴτε ἐπὶ διδασκαλίας. *Whether in praying, or in singing Psalms, or in Teaching.* And you shall see what the Apostle saith afterwards, vers. 26, 27. *When ye come together, every one of you hath a Psalme, hath a Doctrine, hath a Tongue, hath an Interpretation. Let all things be done to edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and let one interpret.* Where, as Theodoret hath well expressed his meaning, that *all things*, as well singing of Psalmes, as teaching matter of Doctrine (and Theodoret had cause to adde Praying, finding it afore, vers. 15.) might be done to the best purpose of edifying, his will is, that whatsoever is spoken in any of those kinds, in a strange Language, be interpreted by one, whether the same that spoke already, or another that had the Gift to do it. In fine, to make appear that the Apostle when he saith, vers. 13. *Let him that speaketh in an unknown tongue pray that he may Interpret*, intendeth that he should pray for the Gift of Interpreting that which he was inspired to speak in a strange Language. It shall here be declared that the Apostle directeth them to

labour

labour after these Graces by their Prayers as well as by their Studies, or what means else they could addresse to God for the attaining of them. That which we saw practised by the Disciples of Prophets, under the Old Testament, that we shall see prescribed by the Apostle under the New, when he saith, 1. Cor. xii. 31. *But be zealous of the best Gifts.* and 1. Cor. xiiii. 1. *Be Zealous of spirituall Gifts.* and again, *Let him that speaketh in an unknown tongue, pray that he may Interpret.* Where S. Chrysostome, Ἐντεῦθεν δείκνυσιν ἐν αὐτῆς ὂν τὸ λαζεῖν τὸ χάρισμα. περσευχέσθω γάρ φησι, τυτέστι, τὰ παρ' ἑαυτῆς εἰσαγέσθω, καὶ γὰρ ἐὰν σπεδαίως αἰτήσῃς, λήψῃ. *Here he sheweth, that it is in them to receive the Grace. For,* LET HIM PRAY, *saith he, that is, Let him contribute that which is required at his hands, for if thou ask studiously, thou shalt receive it.* When he expoundeth, *Let him pray,* to be, Let him contribute what is required from him, he meaneth that Zeal and Study which is spoken of in the other places, of which you have again, vers. 39. *Be zealous or studious of Propheſying, and forbid not to speak with Tongues:* and 1. Theſſ. v. 20. *Deſpiſe not Propheſying.* The like you shall find in S. Chrysostome upon 1. *Cor.* xii. 31. and the Commentaries under S. Ambrose his name, upon 1. Cor. xiiii. 32. *The Spirits of the Prophets are subject to the Prophets. Idcirco dixit* SUBJECTUS EST PROPHETIS, *ut ingenia accen-*

accenderet hâc ſpe, quòd Spiritus conatus adjuvet. Therefore he ſaith IS SUBJECT TO THE PROPHETS, *to incourage wits, with hope that the Spirit helpeth their endeavours :* And by and by he draweth to this purpoſe the words of the Apoſtle, *For they drank of the ſpirituall Rock that followed them,* and addeth, *Hoc eſt enim ſubjectum eſſe, quod eſt ſequi. Ità Spiritus Subjectus dicitur, ut conatus bonos adjuvet, cùm perficit. Subjectus enim videtur qui cæpta alterius perficit. For to be ſubject, is the ſame as to follow. So the Spirit is ſaid to be Subject, becauſe of his help to good endeavours, when he bringeth them to paſſe. For he that bringeth anothers undertakings to effect, ſeemeth to be ſubject.* This is not to allow this meaning of the Apoſtles words, which I ſhall ſhew afterwards to be otherwiſe: but to take notice what impreſſion of this truth they received from the places alledged. And you ſhall find the ſame Authours, to let paſſe others, expounding the Apoſtles words *Rom.* xii. 3, 6. no otherwiſe. *According as God hath dealt to every man the meaſure of Faith, and whether Propheſying according to the proportion of Faith.* S. Ambroſe, *Hæc ergò datur pro modo accipientis, hoc eſt, quantum cauſa exigit propter quam datur. This therefore* (that is, Propheſie) *is given according to the meaſure of him that receiveth; that is, as much as the cauſe requireth, in reſpect whereof it is beſtowed.* And S. Chryſoſtome,

Εἰ γὰρ καὶ χάρις ἐστὶν ἀλλ' οὐκ ἁπλῶς ἐκχεῖται, ἀλλὰ τὰ μέτρα παρὰ τῶν δεχομένων λαμβάνουσα πεσοῦσαν ἐπιῤῥεῖ, ὅσον ἂν εὕρῃ σκεῦος πίστεως αὐτῇ προσενεχθέν. *For though it be a Grace, it is not indifferently poured forth. But taking the measure from them which receive it, floweth upon them, in measure as it findeth the vessel of faith offered.* understanding that faith which moveth men to sue to God for such Graces, as he saith, *pray that he may Interpret.* And this is it which the Apostle writeth to Timothy, 1. Tim. iv. 13, 14. *Till I come give attendance to reading, to exhortation, to doctrine, neglect not the Gift that is in thee, which was given thee by Prophesie, with the laying on of the hands of the Presbytery.* And 2. Tim. 1. 6. *Wherefore I put thee in remembrance that thou stirre up the Gift of God that is in thee, by the putting on of my hands.* For in calling it a *Gift*, he signifieth an extraordinary Grace of that time: but in willing him *to stirre it up*, and not to neglect it, he sheweth that it was in him to procure it at Gods hands, by reading, and teaching, and praying, and the like means which he nameth, or nameth not. The true meaning then of the Apostle when he saith, vers. 14, 15, 16, 17. *For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitfull. What is it then? I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also: Else*

when

when thou ſhalt bleſſe with the ſpirit, how ſhall he that poſſeſſeth the room of the unlearned ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks well, but the other is not edified: I ſay the meaning of this whole paſſage ſuppoſeth that which we began to prove of the Prophets under the Old Teſtament, that it was part of their Office to compoſe the praiſes of God, and the prayers of their Congregations. For if we take not our marks amiſſe, we ſhall ſee that the ſtrength of our advantage upon theſe words againſt the Church of Rome lieth in this, becauſe the Apoſtle argueth expreſſely againſt them, that to ſhew their Gift of Languages, took vpon them, not onely to utter the myſteries of God in ſtrange Tongues, but alſo in them to conceive Prayers and Pſalmes of Gods praiſes, in the name and behalf of the Church. This they are deſirous to decline if the Apoſtle would give leave. For that which he ſaith, verſ. 17. ANOTHER *is not edified*, is as much as we find, verſ. v. and verſ. xii. *that the* CHURCH *may be edified.* and verſ. xix. *In the Church I had rather ſpeak five words to teach* OTHERS. and the Apoſtle afterwards, verſ. 16. *What is it then, my brethren, when you come* TOGETHER, *every one of you hath a Pſalme.* And to this purpoſe it will be very effectuall to obſerve, That as in the Old Teſtament,

Saul

Saul and his servant are said to meet a whole Quire of Prophets Propheſying, and the ſonnes of Aſaph, Heman and Jeduthun are ſaid to Propheſie in ſinging the praiſes of God which the ſpirits of Prophets had indited; ſo in the New Teſtament, for the ſame cauſe, it ſeemeth, that ſinging the praiſes of God, is called *Propheſying* by the Apoſtle. For let me ask what the Apoſtle meaneth when he ſaith, 1. Cor. xi. 5. *Every woman praying or* PROPHESYING *with her head uncovered:* his ſpeech concerning Chriſtian Aſſemblies, wherein he forbiddeth a woman to ſpeak, 1. *Cor.* xiiii. 34? Is it that which the Italian Gloſſe of Diodati after Beza hath expounded? *It ſeemeth*, ſaith he, *this word is to be taken here, not onely for handling or expounding the Myſteries of the word of God, as Rom.* xii. 6. *but alſo for hearing them, marking them, meditating upon them while they are propoſed of thoſe that have the Charge.* This cannot be allowed. Praying is the parties own act, why not PROPHESYING, that ſtandeth in rank with it? The Commentaries under S. Ambroſe his name, *Prophetari autem eſt, adventum fore Domini voce Symbali poſt Orationem effari; To Propheſie is to pronounce in the words of the Creed, that the Lord ſhall come.* The Creed was pronounced by the whole Congregation, this he thinketh was called *Propheſying*, becauſe it ſpeaketh of the coming

coming of Christ which shall be. I bring not this because I allow it, for it is somewhat strange, to make all people Prophets that say their Creed, because one Article of it speaketh of things to come: besides, I do not find that the Creed was from the beginning any part of the Church-Service. But because he saw the true point of the difficulty, that hearing Prophesies was no Prophesying, but it must be something that the Congregation uttereth, as well as in Praying, which the Apostle calleth *Prophesying*: And what doth the whole Congregation send forth but Prayers and Psalmes? In both these, as near as can be, the people bear their part: the whole pack of Prophets Prophesied together, when Saul, and his servant, and his messengers came, because they all joyned in the Praises of God, Samuel guiding the Quire: when the Spirit of God came on them, they uttered the Praises of God which the Spirit of God suggested, the rest bearing part in their sense. Isidore Pelusiota, lib. ii. Epist. 90. Τὰς ἐν ταῖς ἐκκλησίαις φλυαρίας καθαπαῦσαι βουλόμενοι οἱ τῆς Κυρίου ἀπόστολοι, καὶ τῆς ἡμῶν παιδεύεται κατασκευὴν ψάλλειν ἐν αὐταῖς τὰς γυναῖκας συνιεῖσι συνεχώρησαν. *The Apostles of our Lord, and Teachers of our Orders, desirous to suppresse idle talking in Churches, understandingly permitted women to sing in them.* I know there are other Texts of the Apostle, where he speaketh in generall

rall to all persons to sing Psalmes; Ephes. v. 18, 19. *Be filled with the spirit: speaking to your selves in Psalmes, & Hymnes, & spirituall songs, singing & making melody in your hearts unto God.* And Colosſ. iii. 6. *Teaching and admonishing one another in Psalmes, & Hymnes, and spirituall songs: singing with grace in pure hearts unto God:* yet with good right are these words referred to no place but this, because expresse mention of women singing in Assemblies, we find none but here. If any man thinketh, that Isidore in those words, reflecteth not upon any thing delivered in writing by the Apostles, but of the custome which the Church received at their hands. It must needs nevertheleſſe seem the most probable sense of S. Pauls words, which maketh them agree with that custome, which he saith the Church received from the Apostles. Tertullian de Virg. Velandis, cap. xvii. *Quantam autem castigationem merebuntur etiam illæ, quæ inter Psalmos, vel in quacunq; Dei mentione, retectæ perseverant? Meritóne etiam in oratione ipsa facilimè fimbriam, aut villum, aut quodlibet filum cerebro superponunt, & tectas se opinantur? But what reproof shall even they deserve, that continue unveiled in singing Psalmes, or in any mention of God? Have they reason in their very Prayers, at their best ease to lay a fringe, or thrumme, or any thred upon the brain, and think themselves*

veiled? here you have the two particulars of Pſalmes and Prayers expreſſed, which the Apoſtle calleth *Praying* and *Propheſying*. with the reaſon, of reverence at the mention of God, to inforce his purpoſe, that they ought not to content themſelves with no veil at Pſalmes, or with a ſlight one at Prayers. And afterwards, *Oportet ergò omni tempore & omni loco memores Legis incedere, paratas & inſtructas ad omnem Dei mentionem, qui ſi fuerit in pectore cognoſcetur & in capite fœminarum. It behooves therefore to walk mindfull of this Law, at all times and in all places, ready and provided againſt all mention of God, who if he be in womens hearts wil be known on their heads*; expreſſing the Apoſtles reaſon, Reverence at the mention of God. And as for the Prayers of the Church, we have a ſingular paſſage in the Apoſtle *Rom.* viii. 26. to the beſt of my judgement to be underſtood to this purpoſe, *And the Spirit alſo helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit maketh interceſsion for us, with groanings which cannot be uttered.* For what is it, that the Apoſtle calls *the firſt fruits of the Spirit*, verſ. 23. there afore, but the flowr & cream of thoſe ſpirituall Graces, whereof the Apoſtle writeth all this while to the Corinthians? And when he ſaith, *we know not what we ſhould pray for as we ought*, true it is, we are ſufficiently

ently informed, what we are to pray for in the Scripture, but seeing the purpose of the Scripture in generall, is not so perfectly understood by all persons, much lesse the Exigence of it duly pointed in particular, it is no marvel if we believe, that the inspiration of the holy Ghost, is able far better to inform us, what we are to pray for, even at our Assemblies, when we see the Apostle himself pray for the goad in the flesh to be removed, which God thought not fit to be granted. But when he saith, *the Spirit maketh intercession for us*, we know first that by the SPIRIT, the Apostle in this subject continually understandeth the Inspirations of it, as hath been observed afore: we know again what endlesse debate & difficulties, the sense of these words breedeth, and what better course have we to end them, then by understanding in these words, the intercessions which the holy Ghost inspireth? And those *unutterable groans of the Spirit*, whose mind *he that searcheth the heart trieth*, vers. 27. *and findeth that it maketh intercession for the Saints, according to God*, what are they else, but those desires, which the Spirit inspireth to them which have the first fruits of it, causing them to groan within themselves, *waiting for the adoption, to wit, the redemption of the body*, as it went afore *vers.* 13? For as men inspired were not able to expresse the vehemence of

the desires they were inspired with, no more were they able to comprehend the meaning of them, the depth of things inspired, being sounded by him alone that inditeth the same. This exposition is S. Chrysostomes, who hath delivered us the ground of it for Historicall truth, upon the place, telling us, that there was no lesse peculiar an inspiration to pray, at that time, then there was to foretell things to come, to cure diseases, to do miracles, to speak strange languages. Μετὰ δὲ τοῦτο ἁπάντων, ἦν καὶ εὐχῆς χάρισμα ὃ καὶ αὐτὸ Πνεῦμα ἐλέγετο· καὶ ὃ τοῦτο ἔχων, ὑπὲρ τοῦ πλήθους πάντες ἠυχάπο. ἐπειδὴ γὰρ πολλὰ τῶν συμφερόντων ἡμῖν ἀγνοοῦντες, τὰ μὴ συμφέροντα αἰτούμεθα, ἦρχετο χάρισμα εὐχῆς εἰς ἕτα τινὰ τῶν τότε, καὶ τὸ κοινῇ συμφέρον τῆς ἐκκλησίας ἅπασης, αὐτὸς ὑπὲρ ἁπάντων ἴσατο αἰτῶν, καὶ τὰς ἄλλας ἐπαίδυε. *With all these*, saith he, *there was also a Grace of Prayer, which was also called* A SPIRIT (as the spirit of knowledge, the spirit of wisdome, and the like, that is the spirituall Gift of it) *and he that had this, prayed for all the multitude. For because, not knowing many of those things that are good for us, we desire those that are not*, (as here it is said, We know not what to ask for as we ought) *the grace of Prayer came upon some man then, and he stood up to desire in the name of all, that which was good for the Church in Common, and taught others to do it.* And again, ὁ γὰρ τοιαύτης καταξιωθεὶς χάριτος, ἕως μὴ πολλῆς καταπύξεως, μὴ πολλῶν τῶν συναγωνιῶν, τῶν κατὰ διάνοιαν τῷ θεῷ προσπιπτόντων, τὰ συμφέροντα πᾶσιν αἰτεῖ· ὃ καὶ νῦν σύμβολόν ἐστιν ὁ διάκονος, τὰς ὑπὲρ τοῦ δή-

μου

μυ ἀναφέρων εὐχάς. *For he that was vouchsafed this Grace, standing with much compunction, with many groans, such as prostrate a man in mind before God, asketh such things as are good for all. Correspondent whereto now is the Deacon, when he offereth to God the prayers for the people.* The opinion and relation of this most excellent man at expounding the Scripture, going so clear with the words of the Apostle, maketh this beyond question with me, to be the meaning of the Apostle. which shall afterwards get still more credit, by the profer which shall be made, of designing the kind and nature of these Prayers and Thanksgivings, whereof the Apostle speaketh here, to have been the same that the Church hath practised in all Ages since. And, these things supposed, the meaning of the Apostle in the passage which we are in hand with sufficiently sheweth, that as these which were indowed with the grace of Languages, did not stick to do those things, to utter the praises of God, the prayers and thanksgiving of the people, at their Assemblies, in unknown tongues, to make show of their Gift which he forbiddeth: so those that had the Grace of Propheſying, did and are directed to do the like for the benefit of the Congregation, in all particulars whereof he speaketh. These things thus cleared, give us full assurance of the kindred between these two kinds of

Graces, of Languages and Propheſying, by the limbes and branches of the offices expected from both: and that by conſequence, all theſe Propheticall Graces, were of immediate inſpiration, as much as that of Languages. which the Apoſtle coming up to his firſt purpoſe in this whole diſcourſe, which was to regulate the uſe of both kinds of theſe Graces at their Aſſemblies, further declareth in recapitulating thoſe Offices of both, *verſ.* 27. which he thinketh fit to remember there. His words are theſe, verſ. 26. *How is it then brethren? when ye come together, every one of you hath a Pſalme, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: Let all things be done to edifying.* Tongues and Interpretations of them, it is plain, belong to none but thoſe that have that Grace: Revelations are ſpecified afore to be a kind of Propheſying, but there is no reaſon to convince that they might not be ſuggeſted in ſtrange languages. Pſalmes it is plain by that wch went afore, were uttered in ſtrange languages, but the Apoſtle preſcribeth to do it in the known tongue, as an office of Propheſying. Of Doctrines the like muſt be ſaid as of Revelations. In fine, the reaſon which moves the Apoſtle to allow ſpeaking in ſtrange tongues in the Church, provided there be one to interpret, becauſe the matters ſo uttered are for the edifying of it, is enough

enough to prove that the substance of things uttered by both Graces, was not unlike; & therefore those rules also, in which the Apostle concludeth, serve to averre the difference and agreement observed between the two kinds of Graces, speaking as they do to two heads, one of Languages, the other of Prophesying. The summe of them being the same that was proposed in the beginning of the chapter: for there we reade, *desire spirituall gifts, but rather that ye may Prophesie*; and here in the conclusion we reade, vers. 39. *covet to Prophesie, and forbid not to speak with Tongues*. Commending the one without limitation, permitting the other with a caveat of one to interpret. The same is the meaning of his rule to the Thessalonians, 1. v. 19, 20. *Quench not the spirit, despise not Prophesying*. The one part advising to maintain all spirituall Graces, by allowing the orderly use of them at their assemblies; the other in particular to esteem aright of Prophesying above the rest, which the Apostle expresseth in terms of abatement, charging not to despise it. Before I take in hand the meaning of these rules in particular, be it observed, that these things which were delivered at their assemblies, in the use of both kinds of Graces, were not conceived upon the instant, but ready provided afore: for within these terms the Apostles words will conclude us, when

he saith, vers. 26. *When ye come together every one of you* HATH *a Psalme*, &c. which is, that they came provided of what they intended there to declare, as appeareth by that part of the rule that concerneth Propheſying vers. 29, 30. *Let the Prophets speak two or three, and let the other judge: if revelation be made to another that sitteth by, let the first hold his peace.* Where the difference is manifest, between that which was suggested at the instant, and that which was conceived afore. Now whereas the principle upon which the Apostle proceedeth is the edification of the people, as he saith, vers. 26. *Let all be done to edifying*; well are we assured that it was for the edification of the Church, to understand what the Spirit suggested to them that spake in strange languages, concerning the praises of God and the mysteries of his kingdome. It was for their edification indeed, but not so much as the knowledge of the Scripture, which consisteth not of Revelation for the time, but is intended for the perpetuall instruction of Gods people. Therefore the Apostles will is, that two or three speak with tongues, and another interpret, not to take up that time which the exposition of Scripture required, vers. 27. S. Ambrose upon those words, *Ideo ut multum tres & Interpretem illorum, nè occuparent diem Linguis loquentes, & non haberent tempus Prophetæ differendi Scri-*

Scripturas, qui sunt totius Ecclesiæ illuminatores. Therefore three at the most, and him that interpreteth them, that they should not spend the day in speaking Languages, so that the Prophets which are the inlightners of the whole Church, should not have time to expound the Scriptures. The holy Ghost was dispenced among men that were converted to the faith, for their assistance in understanding the Scriptures, which alwayes was their busines. They began straight, as the use was under the Old Testament, to train others to the same knowledge. The Apostles rule supposeth no lesse, ver. 29, 30. *Let the Prophets speak two or three, & let the other judge. If revelation be made to one that sitteth by, let the first hold his peace.* The whole words of S. Ambrose touched afore; *Hæc Traditio est Synagogæ quam nos vult sectari (quia Christianis scribit, sed ex Gentibus factis, non ex Judæis) ut sedentes disputent, Seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas: Quibus si revelatum fuerit, dandum locum dicendi præcipit, nec despiciendos quia membra Corporis sunt: It is a Tradition of the Synagogue which he would have us to follow (for he writeth to Christians, but converted, not from the Jews, but from the Gentiles) to dispute sitting, the Eldest in dignity in Chairs, the next on seats, the last on matted floores. To whom if Revelation were made, he commandeth that room to speak be allowed,*

allowed, not deſpiſing them as members of the body. The inſpiration of the Holy Ghoſt was not alwayes preſent with Prophets, they ſpake in Expoſition of the Scripture, out of that which the Spirit formerly had ſuggeſted. Moſt like it is that the inſpirations of the Holy Ghoſt ſhould poſſeſſe one or other of them which had the Grace, in the time and place of Divine Service: for you ſaw afore verſ. 24. how the revelation of ſecrets was wont to be infuſed upon them at that time when unbelievers came into their Aſſemblies. If any ſuch thing came to paſſe, the Apoſtles will is, though he were of a mean rank among the Diſciples of Prophets, he ſhould be allowed to ſpeak. For let no man think that the Apoſtle here alloweth all members of the Church to ſpeak in publick. In that the pretended S. Ambroſe ſeemeth to miſtake, admitting thoſe, whom he deſcribeth ſitting on the floore, to ſpeak. For he that was inſpired without peradventure ſate not upon the floore, but among the Prophets. The words of the Apoſtle are generall, when he ſaith, verſ. 31. *For ye may all Propheſie one by one, that all may learn, and all may be comforted.* But this ſpeech all this while concerneth not the Congregation, but thoſe that have the Gifts of Propheſying and ſpeaking with Languages. And men of Learning know, that generall

rall words are to be confined to the particular Argument of the speech. Besides, the Apostle hath made the difference himself, when he saith, vers. 16. *How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks?* ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, he that sitteth in the place of a private person without Learning, is so named in difference to those that professed themselves Teachers; if he should stand up and teach, this difference which the Apostle maketh would be quite abolished. He forbiddeth a woman to speak in the Church whatsoever be her Graces, were she one of Philips daughters the Prophetesses, he alloweth not all men to speak, but such whose Graces were known and discerned, of whom all the Discourse hitherto proceedeth. Now the matter in question is this: It is plain that the Gift of Languages came by immediate inspiration of the Holy Ghost: and it is plain that many particulars of the Gift of Prophesying did likewise, as the foretelling of things to come called *Prophesying*, vers. 6. the knowledge of mens secrets, the understanding of the Scripture, and of matters debated upon it, vers. 25. and 30. the Praises of God and the Prayers of the Congregation, which were inspired in strange Languages, as it is said, vers. 14. *My spirit prayeth, but my understanding is unfruitfull*; and therefore were no

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leſſe inſpired to them of whom the Apoſtle, verſ. 15. *I will pray and ſing with the Spirit, and with underſtanding.* In fine, there is no cauſe to make doubt, that all the particulars, through this whole Chapter, ranged under the generall Grace of Propheſying, are by him underſtood to proceed from men indued with immediate inſpirations. And therefore the queſtion wil be, What is his meaning in that which followeth, verſ. 32. *The Spirits of the Prophets are ſubject to the Prophets*; for on the one ſide, when he ſaith, *The Spirits of the Prophets*, the word SPIRITS in this ſubject hath alwayes ſignified inſpirations, true or pretended: on the other ſide, the inſpirations of the Holy Ghoſt are not to be ſubject, are not to be judged, as *verſ.* 29. though it be by Prophets. The meaning of theſe words give me leave thus to debate. S. Ambroſe thinketh, that when it is ſaid, *The Spirits of the Prophets are ſubject to the Prophets*, a reaſon is given for the Rule which commandeth to ſpeak by turns, and to give way to him that is inſpired upon the inſtant, *verſ.* 29, and 30. to ſhew that this they might well do, becauſe they were not ſo inſpired by the Holy Ghoſt, as to be tranſported to ſpeak whether they would or not, but that it was in them to moderate, as it was in them to procure the influence of it, according to his words produced afore. In this ſenſe, the

Spirits

Spirits of Prophets are subject to the Prophets themselves. But though we grant, that mens particular indeavours were means to attain the Grace of immediate inspirations, as was proved, yet we are not therefore bound to grant, that it was in them to be inspired at their pleasure. In the Old Testament it is said, *That the Spirit of the Lord* CAME *upon Saul and his servants*: and Jer. xlii. 7. *After ten dayes the word of the Lord* CAME *to Jeremiah*, having undertaken to pray for the revealing of the will of God to them before: from whence the Ebrew Doctours collect, that he could not obtain the Grace in the mean time: *Maimoni Fundam. Legis* viii. 5. and the late Annotations there. Besides, this sense is impertinent to the Apostles purpose; who when he saith, vers. 29. *Let the Prophets speak two or three, and let the others judge*, speaketh of things brought from home, and conceived afore the time of meeting, as you may see vers. 26. *When you come together every one of you hath a Psalme*, and so forth. But when he saith, vers. 30. *If revelation be maae to another as he sitteth, let the first hold his peace*, he speaketh of that which is inspired at the instant of time. And therefore it seemeth more reasonable to conceive, that the Apostle, when he saith, vers. 31. *ye may all Prophesie one by one*, rendereth a reason for what he had said in commanding them to speak by turns, that

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all might contribute to the edification of the Church, as it followeth there, *That all may learn, and all may be comforted:* But when he addeth, *And the Spirits of the Prophets are subject to the Prophets*, he rendereth a reason for what he said in commanding the other to judge, because if some should not yield to the judgement of others, the confusion and unquietnesse ensuing hereupon might be imputed to the Ordinance of God. Theodoret, after S. Chrysostome; *Ità Jesus subjiciebatur Mosi, ità Elizæus Eliæ, ità ipsi Elizæo multitudo Prophetarum, ità ipsi Apostolo Timotheus & Titus & reliqui.* *So was Josue subject to Moses, so Elizeus to Elias, so a number of Prophets to Elizeus, so Timotheus, Titus, and the rest, to the Apostle.* And this sense Calvine embraceth. According to which, the judgement whereof the Apostle speaketh, if we conceive it to concern immediate inspirations, must not be understood to call them to account, as for the truth of that which the Holy Ghost inditeth, but to consist in judging the meaning and consequence of things inspired, which even the persons from whom they came, though not ignorant throughout, as not bereft of their senses and understanding in Propheſying, yet were not able themselves to sound to the bottome. Do we not see the Prophet Daniel, ix. 2. studying about the seventy years which the Pro-

Prophet Jeremiah had foretold, for the desolations of Jerusalem, whereupon he prayeth and obtaineth the Revelation of the seventy weeks? And the Apostle, 1. *Pet.* i. 10,11. expressely affirmeth that the ancient Prophets, who Prophesied of Salvation by Christ, searched and enquired diligently about it, and the time of it, whereof the Spirit within them Prophesied. And to shew that it was no otherwise with them that were endued with like spirituall Graces under the New Testament, it is to be observed with what earnest obtestations the Apostle dealeth with the Thessalonians, 2. *Ep.* ii. 1,2. not to be troubled as if the day of Christ were at hand, either by SPIRIT, or by word, or by letter as from us. For if the Spirit spake it, how are they otherwise to be perswaded? Is it because the Apostle speaketh of pretended inspirations? So it is said indeed, but them he had instructed them to discern, 1. *Thess.* v. 21. How then shall we think that the Apostle beseecheth them not to be moved with that which the Spirit spake, but as it might be a meaning collected out of words spoken by some man that had such Graces? And therefore in 1. *Tim.* iiii. 1. the Apostle thus writeth, Τὸ δὲ Πνεῦμα ῥητῶς λέγει, *The Spirit speaketh* EXPRESSELY, saith the Apostle, making that a different thing from the meaning apprehended, or collected from things which the

the Spirit ſpake. And to my apprehenſion we have an eminent inſtance hereof in the Apoſtle himſelf, who having had a Revelation, *Acts* xix. by which he purpoſed in the Spirit when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, *After I have been there, I muſt alſo ſee Rome*; under this reſolution writeth to the Romanes in that Epiſtle, dated not long afterwards, xv. 23. *That he had now no place in thoſe parts:* and to the Elders of Epheſus not long after that thus ſpeaketh, Acts xx. 25. *I know that ye all among whom I have gone, preaching the kingdome of God, ſhall ſee my face no more.* All which nevertheleſſe, being afterwards at Rome, he writeth to the Philippians from thence, ii. 24. *That he hopeth to come to them ſhortly.* And to Philemon, in the parts of Aſia, about the ſame time, verſ. 22. *To prepare him a lodging, as hoping to be granted to them through their prayers*: Things which can no wayes ſtand with that which he had written afore, that he had no longer place in thoſe parts; and that the Epheſians ſhould ſee him no more: and all this, no more inconvenience in the Apoſtle then this, that upon his Revelation he conceived God had appointed that, which afterwards upon the ſucceſſe of his affairs, he was in hope would come to paſſe otherwiſe: Nor more inconvenience that this ſhould be related

ted in Scripture, then that the speeches of Jobs friends should have a place in it, of whom it is said, *They have not spoken aright of me as my servant Job hath done.* Thus then, when the Apostle willeth the others to judge of that which two or three Prophets shall say, as he appointeth at their meetings, his meaning is, not onely of that which by the way of common reason and ordinary skill shall be said in Exposition of the Scripture; but even those things which are spoken by inspiration, which he calleth *the Spirits of the Prophets*, he will have subject to the Judgement of the Prophets, so farre as concerneth the meaning and consequence of them, to be measured by the rest of the Scriptures. And to this purpose it seemeth he ordereth the use of those spirituall Graces which are poured upon this Church of Corinth in such abundance, that it was hard to find a course for all of them to imploy their Gifts so, that all might have opportunity by turns, if not at the same meeting, to use their Grace in Propheſying, that the Church might be edified by it; and that others might by the Gift of discerning spirits judge the meaning of those things that were spoken by the Spirit, so that the Church might receive no such offense, as that which the Thessalonians did, in conceiving from things that were spoken by the Spirit, that the day of the Lord was

at hand at that time. Though it is nevertheleſſe to be thought that this courſe, of ſpeaking by many at the ſame Aſſembly, was practiſed in the Synagogue, eſpecially when divers Scribes and Doctours were preſent; as alſo ſome traces of the ſame cuſtome have continued in the practice of the Church. Beza expounding the words of the Apoſtle, 1. Cor. xi. 8. *Therefore ought a woman to have power over her head becauſe of the Angels*, to be meant of the Miniſters of Churches: *Vtitur autem plurali numero, quòd in maxima donorum Dei abundantia, non tantùm apud Corinthios, ut apparet infrà* xiv. 39. *ſed etiam olim aliis in Eccleſiis, non unus ſolus, ſed etiam bini & terni in cœtibus ſacris ſermonem haberent, ut de praclaris aliis donis taceam, de quibus noſter Apoſtolus infrà* xiv. 26. *Quod etiam liquet ex Tertulliani Apologetico, & quibuſdam in Antiochena Eccleſia Chryſoſtomi Homiliis: Now he ſpeaketh in the plurall number, becauſe for the abundance of Gods Graces, not onely amongſt the Corinthians, as appeareth beneath,* xiv. 39. *but alſo in other Churches of old time, not one alone, but two or three ſpake at religious Aſſemblies. Which alſo appeareth by Tertullians Apologetick, and ſome Homilies of Chryſoſtome in the Church of Antiochia.* Tertull. Apolog. c. 39. *Certè fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus, diſciplinam præceptorum nihilominus inculcationibus denſamus.*

mus. Ibidem etiam exhortationes, castigationes, & censura divina: Certainly with these holy words we nourish faith, we erect our hope, we fasten our confidence; as much we compact our discipline, repeating the rules of it. There also exhortations, reproofs, and the censure of God: speaking of reading and expounding the Scriptures in their Assemblies. Whether or no these be the words which he meaneth I know not; I find nothing else in that book to the purpose. But it is clear which he saith of S. Chrysostome. In Ferrarius *De ritu Concionum*, ii. 40. you shall find the passages of his Homilies marked, in which he signifieth, that the Bishop was to preach when he had done. And in one passage related out of him in Baronius, *Ann* lvii. *n.* 160. he testifieth in expresse terms, that this custome of the Church was but a figure and monument of those Graces which had flourished in the Primitive. Adding further, that when the Preacher blessed, or, as they call it, saluted the people at his beginning with these or the like words, *The Lord be with you*, the people answering, as the fashion was (which yet remaineth in one place of our Service) *And with thy Spirit*, the meaning of this answer had reference to the Spirituall inspired Grace, out of which they were known to speak, at the beginning. Gregory Nissene, Περὶ τῆς ἑαυτοῦ χειροτονίας, *Nè igitur longiùs vobis,*

fratres, sermonis exordium protrahamus, cùm mirificis eorum qui ante nos dixerunt orationibus operam dederitis. Therefore, brethren, not to draw you out the beginning of my speech too much in length, having taken pains to heare the admirable Sermons of those that have spoken before me. But of all the rest the book called the *Constitutions of the Apostles* most in particular, ii. 51. Καὶ ἑξῆς παρακαλείτωσαν οἱ πρεσβύτεροι τὸν λαὸν, ὁ καθεῖς αὐτῶν, ἀλλὰ μὴ ἅπαντες, καὶ τελευταῖος πάντων ὁ ἐπίσκοπος, ὡς ἔοικε κυβερνήτῃ. *Then*, saith he (when the Gospel is read) *let the Presbyters exhort the people one by one, not all at once, and after all the Bishop, as it is fitting for the Master to do.* For here you see how the Order of the Apostle was sometimes practised in the Church, when the Bishop preached in the last place, after one or more of the Presbyters.

CHAP. VI.

The parts of that work of Gods Service for which Christians assemble. Psalmes of Gods praises part of the substance of it. The ground and efficacie of Common Prayers. Reading the Scriptures a substantiall part of Publick Service. The necessity and excellence of Preaching, for expounding the Scriptures. The Eucharist the chief part of Publick Service. The

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Apostles Rule, of Order and Comelinesse. The force of Custome in preserving Order, and of Reason in judging of Comelinesse. All practice of the Primitive Church prescribeth not to us. Correspondence with it necessary. The Practice of it, in the point in hand, of what advantage. Order of Publick Service, a Law of Christian Kingdomes. Direction of Ministers of the Church requisite. The Obligation of it. Agreement of the chief Reformers.

THus farre then have we travelled in the first part of our businesse propounded, inquiring the Apostles meaning in this whole discourse, intended to regulate the use of spirituall Graces proper to that time, in their Assemblies, by comparing the particulars of it, with that which is found remembred in the Scriptures to the like purpose. How wide soever these things may be thought from my intent, as having nothing to do with the particulars, which the Apostle here ordereth, to me it shall seem a great gain, for the pains bestowed here, that from hence we may collect the substance of those things which are to be done at the Religious Assemblies of Christians, the particulars of that work for which we Assemble our selves; which are no other according to the Apostle then our Common Service expres-

ſeth, in the entrance to it, *To ſet forth his moſt worthy Praiſe, to heare his moſt holy Word*, (which muſt be underſtood according to the purpoſe and opportunities of ſeverall Aſſemblies, either read or expounded, as the meaning of it hath alwayes been declared by practice) *and to ask thoſe things which be requiſite and neceſſary, as well for the body, as the ſoul.* The ſame hath Tertullian expreſſed to have been the buſineſſe of the Primitive Chriſtians at their Aſſemblies. De Anim. c. ix. *Jam verò, prout Scripturæ leguntur, aut Pſalmi canuntur, aut Adlocutiones proferuntur, aut Petitiones delegãtur, ità indè materiæ viſionibus ſubminiſtrantur. Now, as the Scriptures are read, or Pſalmes ſung, or Exhortations produced, or Prayers preferred, ſo is matter miniſtred to her viſions.* In his Apologetick, c. 39. and in Juſtine Martyr his ſecond Apologie, where they deſcribe to the Powers of the Empire what the Chriſtians did at their Aſſemblies, of ſinging Pſalmes there is no remembrance, the reſt are the ſame particulars. There can be no queſtion made that their practice was derived from the Apoſtles, when we conſider how much this Diſcourſe of the Apoſtle inferreth, in which we have ſeen the Pſalmes and the Prayers which thoſe that were indued with ſpirituall Graces compoſed and conceived on the behalf of the Church, as hath been ſhewed: where nevertheleſſe he hath

hath expressed the part that particular persons bear, when he saith, *Every man or woman Praying or Prophesying*, that is, singing of Psalmes, as hath been declared afore. In like sort, whatsoever Rules he giveth to order the course of Prophesying among them, proceed from supposition of reading the Scriptures afore, to the Exposition whereof he willeth them to contribute the fruit of their Graces. And this in the first place I make account to be gained without contradiction from this Discourse of the Apostle, That all these are substantiall parts of that work, for which we go to Church; all of them Principals, none of them accessories in it. The setting forth of Gods praises in Psalmes of Thanksgiving you shall see to be that part of morall and perpetuall Service, the Order whereof is most particularly remembred in the Old Testament in Solomons Temple. As the Sacrifice was burning upon the Altar, and the Wine-offering pouring out on it, and the Priests blowing with the Trumpets in the Court of the Sanctuary, which was their Ceremoniall and Figurative Service, in the mean time, the Levites stood upon their Pulpits in the outer Courts where the men or women of Israel were licenced to come, singing the Psalmes of Gods praises. Times of their Assemblies were prescribed by the Law of Moses, as you have seen, but no Or-

der for any particular work of ſpirituall Service to be performed at them, is there remembred. Not to make a doubt that other Offices were frequented, together with the Expoſition of the Law, as the cuſtome and opportunitie ſerved; but to ſhew, that the Pſalmes of Gods praiſes, for the ordinary daily practice whereof ſuch expreſſe Order was taken and remembred, muſt by no means be reckoned of the by, but of the main of Gods Publick Service. And if we ſhould go further to ſhew that this was no perſonall ſervice of the Levites alone, but of the whole congregation of Gods people aſſembled there; and that it is ſo acceptable with God in this regard, becauſe his praiſe appeareth more glorious, when his people joyn together in ſetting it forth, we might produce a great part of the book of Pſalmes, wherein David and other perſons inſpired by the Holy Ghoſt have either expreſſed, or ſtirred up the affections of the whole congregation to that work, and recommended the Service of God which it yieldeth. Pſalm. xxxiv. 3. *O magnifie the Lord with me, and let us exalt his name* TOGETHER. cxlix. 1. *O ſing unto the Lord a new ſong, and his praiſe in the* CONGREGATION *of the Saints.* lxxxiv. 4. *Bleſſed are they that dwell in thine houſe, they will be ſtill praiſing thee.* He commendeth the condition of Prieſts and Levites, but he deſireth as farre

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as he can to make it his own, cxvii. when he singeth, *O praise God all ye People, praise him all ye Nations.* The Apostle sheweth us that this is accomplished when the Gentiles submit themselves to the Church, *Rom.* xv. 11. and so is all the rest of like nature, Psalm. c. 4. *O go your way into his gates with Thanksgiving, and into his courts with Praise, be thankfull unto him and blesse his Name.* But shall we believe that these things are accomplished in merely believing the Gospel, or in serving him according to it, as they are required to do in the Scriptures that foresaw it? In fine, S. Augustine hath instructed us, that the Psalmes are to be understood in the person of David, or him that composed them by the Holy Ghost, in the first place; but afterwards, they belong to the person of Christ first, and then to his mysticall body the Church: So, whatsoever is there read in the singular number, hath the last resort of the meaning in the congregation of Gods people: But those things that are couched in the plurall number there cannot properly be understood to proceed from particular persons; every *Praise ye*, every *Hallelujah* is owned of none but Assemblies. Besides, it expresseth to us the interesse which the honour of God hath in every thing of this nature that is publick. Could it be supposed, that the same thing were done, the same praises yielded to

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God by each man in private, which all men yield him in common, there is no Christian that is sensible of the body of Christ, and the fellowship of all members of it, could think these to be both one to Gods Service, because the Spirit that maketh this body one, requireth of each member of it a particular influence in the common Office. Hearts indued with severall Graces to God, are like severall voices to the eare. But we are farre from supposing this: Many men may think that they need not go to Church for those Offices which they do at home: But they ought to think what the common sort of Christians might do, if Assemblies were not held: As the matter is, the Service which the best are able to yield unto God, is much improved by joyning with the rest of his members, but should we not Assemble for that purpose, the hearts of plain simple members, which now are most acceptable to God, would be able to move little in this work, the Order of the Congregation not guiding them in it. Last of all, be it considered that this is the imployment of the other world: when mens desires are all satisfied, and all the subject of prayers possessed, the Angels, the Elders about the Throne of God, and all the people of Jews and Gentiles which encompasse it, *Revel.* vii. 9. cease not to joyn in the praises of God, when the Church

Church is become perfectly one. As for the Prayers of Christian Assemblies, we know upon what Patent they stand. Matth. xviii. 19,20. *Again I say unto you, that if two of you shall agree on earth as touching any thing they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my Name, there am I in the midst of them.* And we know that all Service of God at that time had reference to the Temple at Jerusalem, which reference our Lord abrogateth in his speech with the Samaritane, *John* iv. 21, 23. substituting the worship of God in Spirit and Truth, in stead of the Ceremoniall worship of the Temple, upon which all depended at that time. We must know further, that by the Rules of the Synagogue, under ten that are of years there is no Congregation. Before that number of such as are come to years be present, they go not to Prayers: But our Lord, intending to free his Church of all Rules that might abridge the Priviledges of it, knowing that occasions might fall out to diminish the number of his people that desired to Assemble, assureth them of his presence in the midst of them, where the least number agree in the things which they desire at his hands. But if the reason of his presence among them be their agreement in their desires, then two or three that agree in their desires, with opposition

tion to the reſt of the Congregation, ſhall not be heard; but if they agree with the Congregation, then muſt they, & will they, Aſſemble with it to obtain their deſires at Gods hands. The Apoſtle, 1. Tim. ii. 8. *I will therefore,* ſaith he, *that men pray every where, lifting up pure hands without wrath or diſputing.* Beza there, *His verbis tollitur Hieroſolymitani Templi circumſtantia legalis: Et iſta reſpondent verbis Mal.* i. 2. *Joan.* iv. 21. *Omnem tamen locum intellige ſacris cœtibus deſtinatum. Agit enim Paulus de publicis precibus in communi conventu, ut in toto orbe terrarum puræ hæc ſacrificia Deo offerantur, de quibus apud Malachiam agitur. Theſe words,* in every place, *take away the legall circumſtance of the Temple at Jeruſalem. And this agreeth with the words Mal.* i. 2. *Joan.* iv. 21. *But underſtand every place, of ſuch as are appointed for holy Aſſemblies. For Paul ſpeaketh of Common Prayers at publick meetings, that thoſe pure ſacrifices, of which the Prophet Malachi ſpeaketh, be offered to God all over the world.* When the Apoſtle forbiddeth wrath, and diſputing in their Prayers, it is plain enough his meaning is of their Aſſemblies, the fruit whereof he would not have intercepted through their diſſentions. A ſtrange thing that men ſhould ſo forget the Communion of Saints, as to think of the Publick Prayers of the Church no otherwiſe, then of thoſe which they know

know they can make at home: As who should say that the incense of the Temple which the Psalme speaketh of, cxli. 2. *Let my Prayer be directed before thee as the incense*, made no other perfume, then the spices would do were they burnt one by one. *Coimus ad Deum ut quasi manufactâ precationibus ambiamus. Hac vis Deo grata est* Tertull. Apologet. c. 39. *We make a riot upon God, as if we sued by strong hand with our Prayers. This violence is welcome to God.* He that is earnestly desirous to obtain those things which the Church prayeth for at Gods hands, will think his pains well bestowed to joyn so much strength to his suit, as the favour of the Congregation with God affords. The Jews have an opinion that the Prayers of the Congregation are alwayes heard: not so the Prayers of particular persons in private. Maimoni of Prayer *c.* viii. *num.* 1. They have deserved to void the truth of this opinion, as for the favourable part of it, but the promise of our Lord hath inlarged it to us. Again, ולעולם וגו *And alwayes*, saith he, *let a man go morning and evening to the Synagogue, for his prayer is not heard alwayes but in the Synagogue: and he that dwelleth in a city where there is a Synagogue and prayeth not there with the Congregation, this is he that is called a* BAD NEIGHBOUR. Well may he be called a *Bad Neighbour* that will not lend his neighbours

bours prayers the ſtrength of his own; but himſelf findeth the fruit of his own bad neighbour-hood, when his own prayers want the aſſiſtance of his neighbours. The Church is one in faith, and one in love, to this purpoſe, that all that hold the unitie of it, may find the ſtrength of the whole, in the effect of their own prayers. This is that *one ſhoulder*, and that *one lip* of the Prophet Zephaniah, one ſhoulder to croud into Gods ſervice, one lip to praiſe him with. This is that *Mountain of God* in the Prophet Iſaiah, unto which he foretelleth that all nations ſhould flow: whereupon the Rule of the Jews is, to runne to the Synagogue, but to come eaſily from thence, Maimoni c. viii. n. 2. ומאיזה וגו *And we are commanded to run to the Synagogue. As it is ſaid, Hoſ.* vi. 3. AND VVE SHALL KNOVV, VVE SHALL DRIVE ON TO KNOVV THE LORD. Neither is it to be thought, that the publick ſervice of the Church can ſtand without reading the Scriptures, how eaſie ſoever ſome men imagine it is to do it at home. Firſt, from the beginning of Morall and not Cerèmoniall ſervice in Synagogues, it hath appeared, that it was wont to be read there as the ſubject for thoſe ſpeeches that followed for the expoſition of it: we know we have the Law of Moſes diſtinguiſhed into diviſions, anſwerable to the number of weeks in the year, that it might

might begin and end with it: and you ſhall find afterwards an Order of reading the Law in publick as ancient as Nehemiahs time. The leſſons of the Prophets, correſpondent to theſe, how ancient ſoever they be (Elias the Levite deriveth them from the time of Antiochus Epiphanes, as if the Jews began to practiſe them, when he had forbidden them to reade the Law of Moſes) we know our Lord Chriſt took one of them for the ſubject of his ſermon at Nazareth, as his Apoſtle ſtood up at Antiochia *after the reading of the Law and the Prophets.* Certain it is, that from hence hath been continued the cuſtome of Leſſons of the Old and New Teſtament in the Church to the ſame purpoſe. Juſtin Martyr in his ſecond Apology. Τῇ τοῦ Ἡλίου λεγομένῃ ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν Ἀποστόλων, ἢ τὰ συγγράμματα τῶν Προφητῶν ἀναγινώσκεται μέχρις ἐγχωρεῖ· εἶτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. *On the day called Sunday all that abide in towns or the countreys about meet in one place, and the records of the Apoſtles, or the writings of the Prophets are read, as far as occaſion ſerveth. Then the Reader having done, the Preſident in a ſpeech inſtructeth, and exhorteth to the imitation of ſuch excellent things.* The words have a place here, becauſe the Authour is ſo ancient: otherwiſe the matter

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is plain enough, were it but from that we had in the Conſtitutions of the Apoſtles, for no queſtion the cuſtome hath been very generall, to begin the ſermon when the Leſſons of the Epiſtles and Goſpels were done. And hereupon it is that Preachers, among the Latine Church writers, are called *Tractatores*, and *Tractare*, to preach, and S. Auguſtines expoſition upon S. John is called *Tractatus*, becauſe it was preached to the people. All this, becauſe they handled the Scriptures which were read. And Optatus charging the Donatiſts and Parmenians, that their faſhion was to leave the expoſition of their Texts, the Leſſons read, to fall on railing upon the Catholicks, lib. iv. *Nullus veſtrûm qui nos aliud initiet, aliud explicet: Lectiones Dominicas incipitis, & Tractatus veſtros ad injurias noſtras explicatis: Profertis Evangelium & facitis abſenti fratri convicium.* *There is none of you,* ſaith he, *but beginneth one thing and expoundeth another: Ye begin with the Leſſons of the Lord, but ye purſue your Tractates to our wrong: Ye produce the Goſpel, but ye revile your brother in his abſence.* Hereupon the name of *Tractatores* ſtandeth ſometime in oppoſition to *Canonici* & *Authentici*; to preſerve the difference between the authority of Scripture, and whatſoever words it is expounded with. A difference not to be ſmothered between the Scripture and the beſt expoſition of it that

that a man can imagine. There is one thing that hindereth the effect of the Scripture when it is read, that is, becauſe it is not underſtood. Thereupon cometh the office of Preaching in the Church, to expound the word of God; and that which is preached hath the force and virtue of the Word of God, becauſe the Word of God is not the letters and ſyllables, but the ſenſe and meaning of the Scriptures. But all men are capable more or leſſe of underſtanding the Scriptures as they are read: And no man underſtandeth them ſo well, but may improve by hearing them read in the Church. Let thoſe that ſlight this part of the Church-ſervice take order firſt, that all Congregations ſhall be perfect in the knowledge of the Scriptures. And yet were that come to paſſe, we muſt not give way to leave it out: The better they are acquainted with it, the more ſhall they improve in the underſtanding of it, by hearing it repeated. But ſo farre as it is underſtood, it is a thing ſtrange and admirable, that any man living ſhould imagine, that the effect thereof, in inlightning the mind, or converting the heart, is leſſe when it is read, then when it is expounded out of the pulpit. The one the word of God, as the holy Ghoſt inſpired it, the other no leſſe, ſo farre as it departeth not from that which is written, but alwayes ſubject, ſo long as man

is ſubject to errour and miſtake, to depart from it. And when this precious wine is once daſhed with the water of humane apprehenſions, it is no offenſe to me that it is ſtill called the *Word of God*; for ſo it ſhould be, and ſo it is preſumed to be, till it appear otherwiſe: but it will concern every man to look about him, that he pin not on God his own infirmities. As for the neceſſity and excellence of preaching, let all them that are moſt affected to it examine their reaſons, and they ſhall not aſcribe more to it, then here ſhall be done. Here, if any where, that difference hath place, which Divines make of things neceſſary to ſalvation: ſome as *means*, without which it cannot be had in any caſe; others as things *commanded* to be done, without which it is not to be had for thoſe that are under that Command and do them not. He that in his ripe years hath learned ſo much of the Chriſtian faith, as to be informed in the means of our reconcilement to God, and that condition of life which it requireth, believing the one, and ſubmitting to the other, and deſiring his baptiſme in conſequence. As he that was baptized an infant, and when he cometh to years of knowledge doeth the like, as it concerneth his caſe to do, what wanteth ſuch a man to ſet him in the ſtate of Salvation, that can be counted neceſſary MEANS of it? what ſhould hinder

hinder him with old Simeon to sing his *Nunc dimittis*, should it please God to take him in that estate? But because that condition of life, which Christians undertake, professeth to do all things out of obedience to the will of God, and with intention of his honour and service, therefore those things which in the latitude of their kind and nature are necessary but as things commanded to be done, become necessary as means of Salvation, to those that are under that command. He that by his own fault is ignorant of that which it concerneth him to believe, or to do for the discharge of his profession to God: He that suffereth himself to be abused, to be diverted and led aside by the deceits of the world, and his corrupt inclinations, for want of that warning and advise, whereof God appointeth him the means: he must needs fail of his profession to God, in fulfilling whereof the means of salvation consisteth: but he must take it upon his own account, that he faileth of it. Upon these considerations, we are to value the necessitie of Preaching, in respect of particular persons. Upon these considerations we are to value, how much it must needs concern all Christian Common-wealths, to furnish the means; all Christian Churches, to take order that it may be done. As the means to bring men to know, as the means to move men to imbrace

brace thoſe means, without which they cannot be ſaved: As the means to inſtruct them more and more, to guide them from time to time, in a ſtraight courſe both of their judgement and doings. Theſe conſiderations notwithſtanding, if the queſtion be made, Which is the chief work for which Chriſtians Aſſemble, to heare the Scriptures expounded by Preaching, or to ſerve God in their Prayers. There is a viſible advantage due to this latter, becauſe it is a means nearer the end of both. It cannot be denied that all Preaching is to the purpoſe of informing the mind, or moving the heart to deſire that which is good indeed: But Prayer being the actuall deſire of it, is the exerciſe of the means which God ordaineth to procure it. But otherwiſe, if we compare the work of Miniſtring the Prayers of the Church, wth that of Miniſtring the Doctrine of the Scripture, upon the conſiderations premiſed, it muſt be affirmed, that Preaching is the chief work which the Miniſters of the Church from their office are able to contribute towards the publick ſervice of God. Becauſe the other part of it may be Miniſtred to the ſame purpoſe by men of common ſenſe, whereas this requireth thoſe perſonall abilities which all men have not. For one may be the mouth of the Congregation in Prayer, to as good purpoſe in all regards, in following a preſcript form, as exerciſing his wit and underſtanding a-

bout it, (suppose this for the present which shall be proved afterwards) and therefore we see in the Primitive Church, most parts of the Service were referred to inferiour Ministers. They had such as read the Lessons, such as sung the Psalmes, and a great part of the Prayers were done by Deacons. And though many men are so eager to have all Ministers to be the mouth of the Congregation in conceiving Prayers at the instant; yet no man shall perswade me that their meaning is, to place the best of their performance, either in the conceptions or in the language wherein they expresse the desires thereof to God, for these sure make no difference to him, so their be no offense. The best they can contribute is the devotion of the heart which they pray with, wherein they are but one of the Congregation: the meanest of it may bring as good as they are able to do. But in Preaching, a mans knowledge in the Scriptures, his abilities to expresse his knowledge to the capacitie of his Audience, his discretion in addressing it to their particular without offense will either be seen, or missed. And therefore, whosoever commendeth the price and value of the work, for due reasons, must needs call to mind how difficult it is. For he that cometh to expound the Scripture to the people, must understand it aright before he cometh to expound it, and that understanding cometh not in these dayes

by the immediate inſpiration of the Spirit, but is allotted to humane indeavours, in theſe that in the fear of God take pains about the means which he hath provided for it. And in delivering no more then a mans knowledge, there fall out many times theſe failings, wch like Eli's ſonnes may make the Offering of God to be loathed, and the Miniſtrie of God contemptible. And though all Scripture, as ſaith the Apoſtle, 1. Tim. iii. 15. *is profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſſe*, yet may all this be ſo unſeaſonably miniſtred, that the effect may prove offenſe, though the end be amendment. It cannot be ſaid with juſtice, that this truth is acknowledged here, to abate the eſteem of this work, which tendeth indeed to inhance the diligence of them which do it. But this muſt be averred, that unleſſe men and abilities be provided for the work, as well as the work for them, it may prove a ſword in a blind mans hand, to wound the Church as well as the enemies of it. Though all that hitherto hath been ſaid, to the nature and uſe of theſe particulars of Publick ſervice, pretendeth to ſhew no more but this, that they are all principals and ſubſtantials, no acceſſories in it. That the praiſe of God in Pſalmes, the reading of the Scriptures, is not, by the nature of the work, and the Primitive Cuſtome of the Church,

Church, to while out the time till the Congregation be assembled: That the prayers of the Church, are not in the main intent of them, to usher in the Sermon, or to leave impression of it in mens minds afterwards, but for the procuring of all necessaries of the Congregation, and each particular of it, so farre as generall order can comprise. Hitherto hath nothing been said of the chief part of Publick Service among Christians, that is, of Celebrating and receiving the Lords Supper: the Eucharist, which from the beginning of the Profession and Name of Christians, was frequented as the chief part of Publick Service in most of their Assemblies, now, becaus it is not of such continuall use, is not mentioned among the rest, at the beginning of our Service. For the present I presse no more but the words of the Apostle, as they seem to be expounded by a passage of Ignatius, to shew what effect the prayers of the Congregation have in the Consecration of that Sacrament, and the effect of it. For it is a fearfull word of the Apostle, 1. *Cor.* xi. 20,21. where having charged the divisions among them, to be the cause that their Assemblies were not for the better but for the worse, he proceedeth thus, *When ye come together therefore into one place, this is not to eat the Lords Supper: For in eating every one taketh before other his own supper:*

and one is hungry, and another is drunken. It is plain it was the Lords Supper they intended to celebrate, therefore, if they received it not through their own fault, it muſt needs be ſacriledge on their hands. The fault is plain enough, as well neglect of the Congregation, out of the ſchiſmes that were among them, as their exceſſe in particular. Take the words of Ignatius to expound the Apoſtle, they are the words of one that drank at his ſpring, and ſpake to the ſame purpoſe, Epiſt. ad Epheſ. Μηδεὶς πλανάσθω· ἐὰν μή τις ἐντὸς ᾖ τοῦ θυσιαστηρίου, ὑστερεῖται τοῦ ἄρτου τοῦ Θεοῦ. *Let no man be deceived, if a man be not within the Altar, he cometh ſhort of the bread of God. He that is within the Altar*, with Ignatius, is he that communicateth with the Church: in imitation of thoſe under the Law that feaſted upon the reliques of Peace-offerings, to which the Love-feaſts of Chriſtians uſed with the Euchariſt, practiſed correſpondence. There was one Altar from whence all men communicated of thoſe Sacrifices; which thoſe that forſake, ſaith Ignatius, may take upon them to celebrate the Euchariſt, but the bread they receive is not the Lords, it is profane. To the ſame purpoſe, Ep. ad Smyrn. Ἐκείνη βεβαία εὐχαριστία ἡγείσθω ἡ ὑπὸ τὸν ἐπίσκοπον οὖσα, ἢ ᾧ ἂν ἐκεῖνος ἐπιτρέπῃ. *Let that be counted a firm Euchariſt which is held under the Biſhop, or him to whom he committeth it.*

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The celebration of the Eucharist is not sound, nor effectuall but under the Bishop, that is, in the unitie of the Church, therefore sacriledge in them that attempt it. His reason is to our purpose, for if the prayer of one or two have that force, saith he, that God standeth in the midst of them, how much more shall the Prayer wherein the Bishop and Church agreeth prevail? That Prayer wherein they agree prevaileth to make the Sacrament the bread of God, to them that agree in it, therefore that, wherein they agree not leaveth it as it was no bread of God, but the subject of their Sacriledge. If this be not enough to inforce the virtue of publick Prayers, nothing will serve the turn. It is the agreement of the Congregation in their Prayers, that maketh the Elements, the Supper of the Lord with S. Paul, the bread of God with Ignatius, to them that agree: those that agree not fail of the Grace, fail not of committing sacriledge. Having thus farre derived the substance of that which is to be done at Christian Assemblies, from the practice of the Apostles themselves, and after them of the Primitive Christians, it will be requisite before we go further, upon the president of their practice, to consider the weight and extent of the reasons, upon which the Apostle proceedeth, in ordering the manner of performing the particu-

particulars, whereof hitherto hath been ſaid among the Corinthians: The chief whereof is the edification of Gods people, upon which he pitcheth the iſſue of his foregoing diſpute, *verſ. 26.* which may ſeem to extend no further then the information of the mind and underſtanding, in matters of Religion belonging to knowledge; becauſe the ſpeech of the Apoſtle proceedeth concerning the uſe of ſpirituall Graces, which he directeth to that purpoſe: As you ſee, *verſ. 3.* it is expreſſely differenced from matter of exhortation and comfort, when he ſaith, *He that Propheſieth, ſpeaketh to men to* EDIFICATION, *and exhortation, and comfort.* Nevertheleſſe it muſt be ſomething elſe that he meaneth there, verſ. 17. *For thou verily giveſt thanks well, but the other is not edified:* that is, becauſe he underſtandeth not what thou ſayeſt, he is not guided and directed to go along with the Thankſgiving wherein thou goeſt afore in an unknown Language. And in this Epiſtle afore, viii. 10. *Shall not the conſcience of him that is weak, be edified to eat thoſe things which be offered to Idoles?* Where you ſee a man is ſaid to be EDIFIED by whatſoever it is that advanceth his intentions towards any work. And therefore, though the reaſon of EDIFYING may ſometimes tend to the particular ſenſe of Teaching, yet it is not ſo to be confined, but that, whatſoever is a fit means to train

train and guide us in the wayes of godlineſſe, muſt be ſaid to tend towards the edification of Gods people. And thus, the Rules which the Apoſtle afterwards qualifieth all that is to be done in the Church with, when he ſaith, *Let all things be done decently, and in order*, are clearly ſubordinate to this main reaſon of the Edification of the Church, and derived from it. For, without doubt, there is nothing ſo powerfull to Edification, that is, to guide and train the body of the Church in the exerciſe of godlineſſe, as a good Order for the particular practice of thoſe Offices thereof which are generally commanded in the Scriptures. Well might the Apoſtle ſay here, verſ. 33. *God is not the Authour of confuſion but of Order, as in all Churches of the Saints.* Whoſoever withdraweth himſelf from the publick Order of the Church, out of opinion that a better might be eſtabliſhed, will hinder the Edification thereof more in that neglect of the courſe in force which he procureth, then it is poſſible he ſhould advance it in the practice of thoſe whom he thinketh to direct in a better courſe. For on the one ſide, his own followers, out of heat of contention, ſhall alwayes ſpend their zeal upon matters of ſmall conſequence, which ought to be converſant about the great things of the Goſpel: On the other ſide, thoſe that are not affected with his ſingularities,

ties, are disquieted in their own course of Gods Service. The other part of the Apostles Rule seemeth to extend further then the term of *Decencie*, in which it is translated, containeth, πάντα εὐσχημόνως saith the Apostle, *honestè* saith the Old Latine, and in S. Pauls Epistles εὐσχημόνως περιπατεῖν, which is rendered there *honestè ambulare*, and εὐσχήμονες γυναῖκες, in the Acts, *honestæ mulieres*, all these expresse more then Decencie. For that is seen in the least matters, where all things are fit and suitable, but that which in Latine is called *honestas*, in none but those that carry an appearance that deserveth respect. Which if the property of the word will not inforce, as to them that rellish it right without fail it will do, the nature and kind of that whereof the Apostle speaketh, will constrain it to import no lesse then that which beareth an appearance of respect and account: Because in matter of so high a nature, as the exercise of Religion, nothing can be decent, nothing can become, but that which preserveth the respect which actions of that rank are to be performed with. So much common sense telleth us, that the outward appearance of all kind of proceedings, is a means to maintain the inward esteem which men ought to hold of those things that are done there. Let no man blame me that appeal to common sense to judge what becometh in matters of Religion,

gion, which must neither stand nôr fall by the judgement of common sense, being so farre beyond it. The Apostle here hath done it afore me, vers. 23. *If the Church be met, and all speak with tongues, and there come in those that are unlearned or unbelievers, will they not say that ye are mad?* For what is this, but to condemne that which they did in the exercise of Religion, by the verdict of common sense, which though unable to judge of the Religion of Christians, nevertheless is able to discern what is sutable to the end which the Assemblies of Christians professe? And do we not all see with what kind of reasons in another place, 1. *Cor.* xi. 13. he argueth another point of this nature, to settle a custome for men to be bare, women to be veiled at their Assemblies? It is first to be known, that the women of those times, and of the Jews in particular, as Tertullian in one place witnesseth, were carefull to keep their faces veiled from the sight of men, when they came in publick; which was in them a profession of bashfulnesse, and that modesty which they desired to preserve. On the other side, in men it was a mark of confusion and disgrace to have the face covered: the custome was to go bare in publick, and that in token of the freedome and boldnesse which they professed. And it is plain, that the Covering, whereof the Apostle speaketh,

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was such an one as the face was veiled with: for therefore he saith, *vers.* 4. The man dishonoureth his head, in covering it when he prayeth or prophesieth, disclaiming the freedome and dignity of his sexe: The woman in discovering her head, not professing the modesty and subjection of her sexe: therefore he saith afterwards, that the womans hair is given her for a veil, that is to cover the face with, which if it be not done, she had as good be shaven, saith he, *vers.* 5. In Tertullians time, those that professed Virginity, took upon them to sit with their faces unveiled in the Church, taking it for a priviledge of their rank, to disclaim the subjection of the sexe, and professe freedome. This is the occasion of his book, *De Virginibus velandis.* What opinion it was, upon which the custome which the Apostle writeth against at Corinth proceeded, is not known. How the Apostle argueth we see, 1. Cor. xi. 13. *Judge in your selves*, saith he, *is it comely that a woman pray unto God uncovered? doth not even nature it self teach you*, &c? To shew us the reason whereupon he proceedeth, that the custome then practised, for men to go bare-head in signe of freedome and profession of boldnesse and chearfulnesse of heart, women veiled in signe of modesty and bashfulnesse, as it was agreeable to revealed truth, as the Apostle disputeth before, *vers.*

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3,7. which teacheth that the woman was created of the man, and must not forget the subjection she oweth him from whom she first came; so is it to the light of nature, that teacheth women to keep their hair to veil themselves with; if there be nothing else to do it with, men to part with theirs, that it hinder not their boldnesse to appear: As *Tertul. Apolog. c.* xxx. saith, They prayed bareheaded, because not ashamed. By which it remaineth undeniable, how much the Apostle referreth to common reason, to judge of the fitnesse of those things that are practised at our Religious Assemblies, when he setteth aside his Apostolick Authority, to consult with their common sense about matters to be ordered. But when that is done, having alledged how agreeable the custome for which he pleaded was, both to the light of nature, and to revealed truth; because it is not possible that matters of this nature should be put past contradiction and dispute, by constraining reasons issuing from the mere nature of things, and yet the quiet of the Church, on which the Edification of it dependeth, requireth that they should be out of dispute: you shall see where the last resort of his plea endeth, when he saith, vers. 16. *But if any man seem to be contentious, we have no such custome, neither the Churches of God.* where he hath estated a generall Rule for the

Church

Church to follow, that in matters of this indifference, the cuſtome of the Church is to be preferred before our own reaſons. The indifference whereof here we ſpeak, is not to be found in the action to be done or not to be done, as if in things of this ſlight nature our obligation to God had no influence, as if it were indifferent to a man to do or not to do, to do this or the other: but the indifference, whereof we ſpeak, is to be underſtood in the latitude and kind of the thing preſcribed to be done or not done, which indifference is taken away by cuſtome accruing. For example, when S. Auguſtine ſaith, *Ep.* cxviii. that to faſt on Saturday or not, to celebrate the Euchariſt, or to communicate every day or not, were things of free obſervance; his meaning was not, that it was free for particular perſons to do what they would, without reſpect to the cuſtome in which they lived; that is quite againſt the purpoſe of his Epiſtle, which is for the obſervation of preſent cuſtomes: but that of their own nature and kind they were free to be determined by the practice of ſeverall Churches, which he that regardeth not in his particular, is the cauſe of an offenſe. It is no more then the Apoſtle teacheth, when he ſaith, *If any man ſeem to be contentious, we have no ſuch cuſtome, neither the Churches of God.* Where he acknowledgeth, that in things

things of this nature, even his own reasons, for the custome in force, must needs be subject to contradiction of contrary reasons, much more, other mens reasons, for customes of like nature, might be opposed with such as might move men to think the contrary custome better, for which they plead: and yet concluding, that they ought to submit their reasons to the custome in force, hath given us authority to conclude, That men are bound, in matter of that nature, to balk their private judgement, to proceed upon publick custome. The reason being that which was argued afore, because custome containeth Order, and upon Order the edification of the Church dependeth: Neither can private Innovations, in the advantage which they yield, beyond that which is received, countervail the disadvantage of publick confusion and unquietnesse, which they cause. There are besides these which have been discoursed two considerations of singular moment to recommend and to inforce the Orders of Publick Service. For as the Church universall is but one in regard of times, as well as of places and countreys, those Orders must needs appear most commendable, which are derived from the universall practice of the Ancient Church, especially next the Apostles: And as the Church is at this time incorporate into the

State of Kingdomes and Common-wealths, it is the ſecular Arm that eſtabliſheth it with a power that is able to conſtrain, but when that is done, there muſt needs accrue a ſecond obligation of obedience for conſcience, which the Apoſtle requireth to be yielded to ſecular Powers. It is not my purpoſe to oblige the Church of this time to reduce into practice all things which a man may find to have been practiſed even in the time of the Apoſtles, much leſſe afterwards: We have divers remarkable inſtances, of matters allowed, and appointed by the Apoſtles in Scripture, which are come to diſuſe upon appearance that the reaſon is ceaſed whereupon they were preſcribed. Such is that whereof I ſpake even now, for women to be veiled on their faces, in the time of Publick Service, which the Apoſtle inforceth with ſo many reaſons, and yet among us doth not take place, neither in the reſt of countreys, where it was never the cuſtome for women to go abroad with their faces covered, in ſigne of the modeſtie and ſubjection which they profeſſe. Such is that Ancient Cuſtome of Agapæ, or Feaſts of Love, the Originall whereof S. Chryſoſtome truly deriveth from the manner of living of thoſe Primitive Chriſtians that made all things common, in the Acts of the Apoſtles. There were thoſe in other places that went not ſo farre,

farre, yet intended to preſerve ſome impreſſion of their practice: Theſe, upon ſet dayes of Aſſemblies, furniſhed a common entertainment both for rich and poore, ſo that, Service being done, after the Communion of the Myſteries, they went all to feaſt together, the rich providing and inviting the poore, and all together making good chear. This is his diſcourſe, in 1. *ad Cor. Hom.* xxvii. neither was it any part of the Apoſtles mind, to forbid this courſe, but rather to allow it, ſo farre as he regulateth and ordereth the courſe of it. Which nevertheleſſe we ſee it is ſo loſt, as if there had never been remembrance of any ſuch thing in Scripture, becauſe it appeareth to common reaſon, that it cannot be practiſed to the ſame purpoſe, now that all the world is Chriſtian, as it was when they were tied ſo ſtrait together by the Profeſſion that differenced them from the Gentiles. And ſuch is that Order of the Apoſtle concerning Gentiles converted to the Faith, Acts xv. 29. *To abſtain from meats offered to Idoles, and from bloud, and from things ſtrangled:* The reaſon whereof being nothing but this, when it is examined to the bottome, that the Jews converted to the Faith, might find leſſe offenſe in matters of daily practice, which their Orders impoſed upon them, but the Gentiles made no ſcruple at; and ſo might the better piece into one

houſhold of the Church; it is no marvell if the obſervance of it came afterward to diſuſe when the reaſon had ceaſed. And therefore it is remarkable even in S. Auguſtines time, as we find, *cont. Fauſt. l.* xxxii. 15. that divers Chriſtians then ſcrupled at the violation of this obſervance, in eating of a Hare killed by breaking the neck, or ſmall Fowl without letting bloud, which he that doth, ſaith he, is now laughed at for his pains of the reſt; becauſe it could not appear to one ſo ſoon as the reſt, that the ground of this injunction was ceaſed. If then ſuch Ordinances and Cuſtomes as are allowed and injoyned by the Apoſtles themſelves are with right aboliſhed, becauſe the reaſon of them is ceaſed, much more thoſe, which were taken up at the beginning upon humane appointment of the Church, may ceaſe when the reaſon of that good appeareth not, and muſt ceaſe when evil conſequences, which they draw into the Church at their heels, begin to appear. This is that which juſtifieth the Reformation which we profeſſe, wherein ſome obſervances in the Church, as ancient as there is remembrance in it of things uſed ſince the time of the Apoſtles, are perhaps aboliſhed by Law, or diſuſed by Cuſtome; the remembrance of the dead at the Celebration of the Euchariſt, for example: The reaſon of edification of the Church, by the com-

comfort which it receiveth at the Communion professed with the deceased, not being now required in particular, by them which presume of it, in all that dye in the Faith; and the abuses, which it hath trained in after it, appearing unsufferable. But all this being granted, the consideration of the Primitive Church, and the President of it, to my understanding, prescribeth two things: The first is generall: as it is a Church, and all Churches make one Church by acknowledging and maintaining Union and Communion with the Churches that have been in other ages, as well as with the Churches that are in other Countreys, we are obliged not to disclaim, not to renounce it, but to maintain our selves alwayes of Communion with it, without substantiall difference of belief or practice. The Donatists in old time, as S. Augustine chargeth, fell foul upon the Article of the Catholick Church, because they acknowledged no Church but their own, but thought it had failed in all other Countreys, by communicating with the Church of Africk, from which they had separated themselves: Much more foul must he needs fall upon that Article, that thinketh the Church perished almost as soon as it was instituted, and proceedeth in his practice, as obliged to renounce that which was in the first ages. To maintain this Communion, it is

not requiſite we commend, but it is neceſſary we tolerate all that was then in practice: though we believe ſome things may be mended at this time, we muſt not believe any thing was pernicious at that time. This indeed, in the height, concerneth them which ſeparate from this Church: Let them adviſe upon what terms they renounce that Church which communicateth with the Primitive Church, with which all Churches are bound to hold correſpondence; but in a lower degree concerneth all thoſe that think they cannot deteſt the corruptions of the Church of Rome enough, till they involve the Primitive Church, and whatſoever is done upon the Preſident of it, in the ſame imputations wᶜʰ ſtick upon it: which is, out of indiſcreet zeal to our own cauſe, to prevaricate againſt it, and for the blindneſſe of the love we bear it, to overſee the advantages of it. For what greater pleaſure can we do the Church of Rome, then to quit them the Ancient Church as their clear advantage? Or what greater ſcandall can we faſten upon the Reformation which we love, then to make every thing we like not a mark of Antichriſt, for which we hold our ſelves bound to ſeparate? which if we ſhould do upon no other matters, then thoſe which ſome men will have to be ſuch, then were we as true ſchiſmaticks as they of the Church of Rome would have us. The

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second is an advantage more particular to the point we are in hand with. As it was the Church Primitive, near the fountain, and resented that fire the Holy Ghost had inspired so late, that which discourse of reason concludeth to be for the Edification of the Church in the Service of God, must needs appear more reasonable, if it were then in practice. Were the question about matters difficult and obscure in the meaning of the Scriptures, knowledge goeth along with gray hairs, and it is to be believed that the Church may improve in it, as in time: But whereas it was said afore, that we are to use our common reason in judging what is for the Edification of the Church in the Order of Publick Service, it is not to be thought that these are matters that require so much depth of understanding, as they do uprightnesse of disposition, to give sentence without inclination or prejudice. I say then, that when the coast was clear of partialities, the matters in hand not controverted on any side, the Church bent more to act in the Service of God, then to dispute about it, the practice of that time may be a way too steep for us to tread, but sure it is straight to direct us. We must not slight those Orders which directed them to make the Service of God their earnest businesse, because the Church of Rome hath made it a formall imployment

to paſſe the time over with. If in weeding this Garden of Gods Church we pluck up wholeſome Ordinances with the abuſes which have been pinned to them, well may men deviſe Laws for a good ſenſe, but not to much purpoſe, when Religion is not ſuffered to grow within the Pale. That noble and learned Du Pleſſis thought it a great advantage to the cauſe he undertook againſt the Maſſe, if he could demonſtrate the Form of Service uſed in the Reformed Churches of France, to be more agreeable to that of the Primitive Church, then that of the Maſſe-book of Rome. This he thought worth his pains to undertake, and if we regard the ſubſtance of Publick Service, may well be thought to have performed it. I am yet in a more generall point, concerning the Order of Publick Service, but I ſhall think it advantage enough to the cauſe, in which I deal, to ſhew the points queſtioned in this Order to be of more Ancient Practice in the Church, then the corruptions of the Church of Rome, for which we leave it. And when I come anon to ſurvay the particular Form of Service which this Church uſeth, let men of learning judge what is nearer to the Primitive then both; but thereupon I muſt take leave to conclude, That this Church is not to forſake the Primitive to conform to other Reformed Churches, where the Order in force

force hath both the President of so Ancient Practice, and the reason of Edification to commend it. Now the difference between this State of the Church, incorporate into the bodies of Kingdomes and Common-wealths, and the Primitive, when it was either tolerated or persecuted under the Romane Empire, is to be seen in the Apostles fishing after the Resurrection of Christ, John xxii. 11. *Though there were taken 153. great fishes, yet the Net brake not. For the multitude of believers were of one heart, and one soul,* Acts iiii. 32. They came out of good will into the Net of the Apostles, and out of good will they applied themselves to the Orders, wherein they were directed by them and their successours, not able to constrain obedience; so the Net was not strong enough to hold them, and yet brake not. But when the world came into the Church, then was the Parable of our Lord more clearly fulfilled, which resembleth the Gospel to a Net, which drew to the land both good and bad fish, and when the Net is not strengthened by the secular Arm, no marvell to see it break in pieces. It is therefore requisite, that the Orders of Publick Service have the force of Temporall Laws, by Act of Kingdomes and Common-wealths; but it is nevertheless requisite, that it should be directed by the Office of Ministers of the Church, no otherwise

wiſe then it was before the Empire or any Common-wealth received the Faith. The charge of directing belongeth to the one which cannot be diſpoſſeſſed of it, the power of conſtraining belongeth to the other which muſt give account how they uſe it or not. Heb. xiii. 17. *Obey them that have the Rule over you*, or guide you, *and ſubmit your ſelves: for they watch for your ſouls as they that muſt give account.* 1. Theſſ. v. 12, 13. *And we beſeech you, Brethren, to know them which labour among you, and are over you in the Lord; and to eſteem them very highly in love for their works ſake.* What can theſe Exhortations and Injunctions of the Apoſtle concern, if in matters ſo proper to their charge, as the Publick Service of God and the Order of it, thoſe of whom the Apoſtle ſpeaketh are not to direct but to execute? And when thoſe diſorders fell among the Corinthians in their Feaſts of Love, and receiving the Myſteries, in praying, praiſing God, and preaching in unknown Languages, no doubt through thoſe partialities of the Presbyters, the Ordinary Guides of the Church there, whereof hath been ſpoken elſewhere; the Apoſtle indeed himſelf taketh Order in his time, but in caſe the like fall out afterwards, hath he not authorized the Ordinary Miniſteries of the Church, by his example, to take Order in like matters? And when he writeth to Timothy, 1. Tim.

ii. 1.

ii. 1. *I will therefore that first of all supplications, prayers, intercessions, and giving of thanks be made for all men:* wherein without peradventure he taketh order for the substance of Publick Prayer for their Assemblies, as shall appear, is it his purpose to referre the ordering of it to the Congregation there, or to his Office whom he inchargeth with it? It is to be seen indeed how much King David did in ordering the Publick course of Divine Service in his time: But it is to be considered how he proceeded in it, by that which we reade, 1. Chron. xv. 16, 17. *And David spake to the chief of the Levites, to appoint their brethren singers with instruments of musick, psalteries, and harps, and cymbals, sounding by lifting up the voice with joy. And the Levites appointed Heman and the rest:* which is the very course by which we pretend such things are to passe. But in the Church of Christ, as from the beginning things came to be practised in the Service of God, by Order of the Ministers and consent of the people; so when Emperours, Kingdomes, and Commonwealths received the Faith, they purchased themselves no right of disposing in such matters, as by the Scriptures belong to the Ministers charge, but they impose upon themselves the charge of inforcing these Orders which shall seem to be for the advancement of godlinesse. And therefore upon the judge-

judgement of diſcretion, common to all Chriſtians, they are to proceed in denying or inforcing the execution of that which is directed by them whoſe charge it concerneth. If they proceed further, they are to anſwer for the good aſwell as for the wrong which they do, ſo farre as that which is done for the better, as it advanceth the publick good in the particular ſubſtance of that which is done, ſo it may prejudice it more, in the conſequence of the Example. Let us then recollect from the firſt to the laſt, what hath been ſaid, of the reaſons and grounds whereupon the Apoſtle proceedeth in regulating matters concerning the Publick ſervice of God, and we ſhall find that the Church in all ages is to proceed no otherwiſe. Firſt, the edification of the Church, that is, the inſtruction of Gods people in the knowledge of him, & the training of them in the exerciſe of godlines, is the aim propoſed. This is procured by obſerving Order and Comelineſſe in all things to be done, of that nature. The beſt and moſt unpartiall reaſon is to be imployed in judging what beſt becometh in matters of this weight: and becauſe it is not poſſible to put theſe Ordinances paſt contradiction of oppoſite reaſons, the cuſtome directed by the Miniſters of the Church, upon adviſe of common reaſon, and moſt primitive and univerſall Preſident

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of the Church, and inforced by the ſecular Arm, is to take place for Order ſake. If after all this a queſtion be made, Whether matters eſtabliſhed with a tolerable reſpect to the Fiduciall Line of this Rule, oblige men in conſcience to obſerve them or not, he ſhall leave the Church obnoxious to perpetuall confuſion, by neceſſary conſequence, ſeeing it is not poſſible that all men ſhould agree, of their free accord to obſerve any courſe as fitteſt to be obſerved, unleſſe they think themſelves tied in conſcience to obſerve that Rule, which for the latitude and kind of it is not ſinfull for themſelves to obſerve, and that if they fail, they may be conſtrained to it, becauſe it is eſtabliſhed. Poſſible it is that men proceeding in the form of this Rule, ſhould ſo farre miſtake themſelves, as to injoyn the Church to violate ſome of Gods Laws in obeying theirs: in ſuch, a man is bound with his bloud to maintain his diſobedience. But our ſpeech concerneth matters of indifference, where the perpetuall Law of God and Nature forbiddeth not the whole kind and latitude of the thing commanded, where no perpetuall Law of God or Nature, no poſitive conſtitution of God or man, that ought to take place afore this, cometh between; if the Laws of the Church, ſtrengthened by the ſecular Arm, bind not a man in conſcience by virtue of that Law of God,

God, that inforceth obedience to their Authours, to do according to them, then muſt all men be at their freedome, to diſſolve or preſerve order in the Service of God as they pleaſe. Where nothing but cuſtome of the Church, upon probable reaſon, directeth our practice, we muſt not proceed according to our private reaſons, which perſwade the contrary; but according to publick cuſtome, if we will be ruled by the Apoſtle: But where there is Law to conſtrain us, we may perhaps have reaſon to think, that the Authours of Laws might have done better, in ordering matters otherwiſe, and yet be bound our ſelves to follow the courſe which they preſcribe. They are to anſwer for the things they injoyn; we for our performance; when was any humane Law made that could not be faulted? if our obedience be delayed till it find ſuch laws as no fault can be found with, the world muſt end in confuſion, before we practiſe that virtue. It is never lawfull to do any thing that is evil; but it is not evil, but neceſſary, in the ſphere of things indifferent, to follow the Law that ſtandeth, though a better might ſtand in ſtead of it. Herewith agreeth the judgement of the principall reformed Divines, themſelves chief Reformers, which my deſire is to repeat here, though it hath been produced more at large, not as pretending to ſtand or fall

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by pluralitie of voices, but desiring to make it appear, that nothing is said here to crosse the Principles of the Reformation and chief Reformers. Philip. loco de Cærem. in Ecclesia, p. 651. *In Ecclesiis emendatis reliqui sunt ritus aliqui adiaphori, quia hujus vitæ actiones ordine aliquo distribuendæ sunt. Hominum natura intelligit & amat ordinem, qui quidem maximè decet Ecclesiam & congressus publicos. In reformed Churches there remain some indifferent rites* (rites concerning indifferent things) *because the actions of this life are to be disposed in some order. Man by nature apprehendeth and loveth order, which especially becometh the Church and Publick Assemblies.* Calv. 4. Instit. x. 27. *Neque enim haberi potest quod Paulus exigit, ut decenter omnia & ordine fiant, nisi additis observationibus, tanquam vinculis quibusdam, ordo ipse & decorum consistat. That whith Paul requireth, that all things be done decently and in order, is not to be obtained, unlesse that Order and Comelinesse stand upon some observances, added as bonds, to wit, to inforce it.* To the same purpose a little afore, *Si in rebus agendis vigere semper aliquem ritum oportet, quem non respui publicæ honestatis interest, atque adeò humanitatis ipsius: id in Ecclesiis præsertim observandum, quæ cum bene composita omnium constitutione optimè sustinentur, tum verò sine concordia nullæ sunt prorsus.* And a little after he toucheth the reason

reaſon here diſcourſed to the quick. *At cùm in hominum moribus tanta ſit diverſitas, tanta in animis varietas, tanta in judiciis ingeniiſque pugna, neque politia ulla ſatis firma eſt, niſi certis legibus conſtituta, nec ſine ſtata quadam forma ſervari ritus quiſpiam poteſt.* But there being ſo much difference in mens manners, ſo much diverſitie of minds, ſo much contrariety of judgements and diſpoſitions, neither is any Common-wealth firm as it ſhould be, till it be ſettled with certain Laws, neither can any rite be obſerved, without ſome ſettled form. Rites preſcribed by God, cannot be obſerved but according to Forms preſcribed by man. Philip. ubi ſuprà. *Rurſus autem munitur publica tranquillitas hâc doctrinâ, quòd dicimus, propter εὐταξίαν, eos ritus qui boni ordinis cauſâ inſtituti ſunt, ſervandos eſſe, & peccare homines petulantes, qui in Eccleſiis emendatis violant tales ritus cum ſcandalo.* Again, the publick quiet is fortified by this doctrine, wherein we ſay, that for good Orders ſake, thoſe Rites which are ordained for good Orders ſake, are to be obſerved, and that ſuch ſaucy perſons, as violate ſuch Rites with offenſe in reformed Churches, do ſinne. Again, *Aliqui homines*, &c. *Some men of ſavage nature hate all Laws as a priſon: but others of gentle nature and ſociable, and underſtanding themſelves to be born to Communicate, nay, that their chief work is to contribute their indeavours to help and cheriſh the Church of*

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their own accord observe honest & usefull Rites, and avoid Offenses, and knowing that publick Assemblies of the Church are ordained by the singular providence and blessing of God, and that God would have this frequency credited, that the voice of the Gospel may sound upon earth, study to maintain the order, the quiet, the gravitie of these Assemblies.

CHAP. VII.

The prohibition of Quenching the Spirit, concerneth immediate inspirations. Prescript Form of Prayers as wel of as other parts of the Service is for the Edification of the Church. Order not to be maintained without it. Three parts of the Service of the Temple. The Praises of God, the Confession of sinnes, the Priests Blessings. The Service of the Synagogue prescribed. Of the eighteen Benedictions. Of the Service of their Fast of Seven dayes. The Deacon ministred their Service. Justine Martyr and Tertullian misunderstood. Summe of the Church-service. All Prescript. Of Canons that Prescribe the Service to be Ordered by Councels. Alterations in Liturgies. Agreement of Reformed Churches.

THis is the substance of those things that are to be done, for the publick Service

of God, at the Assemblies of Christians: And these are the grounds of those Rules by which the form, in which they are done, is to be directed. Before we come to touch that particular form of Service which we use, with these Rules, let us make triall of them in some particulars, which in the generall point of publick Service are or may be questionable. And that by the method already set on foot of Reasons drawn from the grounds and rules of the Apostle, seconded by the practice of the Primitive, the judgement and agreement of Reformed Churches. Among wch there is none of more account then this, Whether thereought to be a set Form of Prayer prescribed for our Assemblies. For it is not denied, that their ought to be an order prescribed for Publick Service in the whole: but Publick Prayers, and the form of them, it is pretended, are to be referred to the discretion of the person by whom they are ministred, by virtue of that charge of the Apostle, wherein he forbiddeth to *Quench the Spirit*, 1. Thes. v. 19. which is conceived to be done, when the conceptions of mens minds, or the expressions of their tongues, are stinted to prescribed forms, and men by that means so confined, that they cannot make demonstration of those graces which the Spirit of God hath indued them with. This is, to my understanding

derſtanding, the beſt of that Argument, that caſteth ſo much and ſo dangerous ſcruple in a clear buſineſſe. And at a diſtance carrieth an appearance of the Word of God, and the meaning of Scripture, but ſurvayed near hand, may be a warning to all men, how they trouble the Church with misapprehenſion, received upon the ſuperficiall ſound of the words of it. For when the Apoſtle forbiddeth to *Quench the Spirit*, he ſpeaketh of immediate inſpirations of the holy Ghoſt, ſuch as they were, by which men were inabled to diſcern the ſecrets of other mens hearts. As in 1. *Cor.* xiv. 24. by which the Prophets of Antiochia were informed of the will of God, for the ſending of Paul and Barnabas: And thoſe others for the ordination of Timothy, *Act.* xiii. 2. 1. *Tim.* iv. 14. by which the truth was revealed unto them, as concerning matters in hand at their Aſſemblies, 1. *Cor.* xiv. 30. And the Rule of the Apoſtle, *If Revelation be made to another as he ſitteth, let the firſt be ſilent*, is to the ſame purpoſe, of not Quenching theſe inſpirations. Which, as it hath been ſhowed, that they were maintained by the exerciſe of them, ſo it is no marvel if the Apoſtle be earneſt to have them by all means maintained, becauſe in them conſiſted the Edification of the Church at that time. Therefore he commandeth, that when immediate revelation is

made to one, he that ſpake afore be ſilent: not to demonſtrate what the Spirit of God was able to do, in the perſon by whom it ſpeaketh. That is a miſtake which overthroweth the whole diſpute of the Apoſtle, in the xii. *chapter* afore (for it tendeth to the admiration of thoſe perſons which are indued with ſuch Graces; the thing the Apoſtle laboureth againſt through that whole diſcourſe.) But becauſe by them, the preſence of the holy Ghoſt in the Church was evidenced to unbelievers, and confirmed to believers: And becauſe, by ſuch inſpirations, when it pleaſed God to ſend them, the Church was informed of all things contained in them, in the particulars of the true ſenſe of the Scriptures, debated in their Congregations. In fine, *Quench not the Spirit*, in regard of the Church, is the ſame with the propoſition of this xiv. chap. *Be zealous of ſpirituall Graces, eſpecially of Propheſying:* which is alſo the concluſion of the ſame, verſ. 39. *Be zealous of Propheſying, but forbid not to ſpeak with Tongues.* He that hath the Grace quencheth it, when he purſueth it not by thoſe means, which were effectuall towards it at that time: and the Church quencheth it, if they allow not the publiſhing of ſuch inſpirations at their Aſſemblies. For my part, I am confident, that the words of the Apoſtle, *Quench not the Spirit*, relate as well to the gift

gift of Languages, as his words in this xiv. chap. vers. 1. *Be Zealous of spirituall Graces, especially of Prophesying.* For Prophesying being excepted, the rest of spirituall Graces is the gift of Languages, and it concerned the Thessalonians, as it did the Corinthians, that this gift of Languages should be maintained among them, as well to evidence the presence of the holy Ghost, as because the things inspired in strange languages, being expounded, served for the unestimable edification of the people. If then these that stand upon this prohibition of the Apostle, will come into our Assemblies, and speak the mysteries of Gods kingdome in Languages unknown to them afore, if they will take upon them to reveal the secrets of mens hearts, to designe Ministers of the Church, to decide matters in debate through the Church, by immediate inspiration of the holy Ghost, and to make proof of these Graces, as Prophets are to do, we will acknowledge, that the Offices of composing the prayses of God, and conceiving Prayers in behalf of the Church, is to be referred to them upon the same terms, as it was to those of whom we reade in the Apostle: nothing composed by humane reason shall be thought so acceptable to God, so much for the edification of his people, as that which his own Spirit inditeth. But if they dare not pretend to any

ſuch Grace, let thē conſider upon what conſequences they pretend to the Priviledges of it. For they that pretend that the Church is bound to uſe their conceptions and expreſſions, for the direction of the people, in publick prayers, upon this ground, becauſe they are the inſpirations of the holy Ghoſt, may by as good right pretend to decide all matters controverted in point of Faith, to order all matters of diſpute in the Government of the Church, to root out and plant both Kingdomes and Churches. For that which the holy Ghoſt inſpireth for ordering of Church or Common-wealth, is as much to be executed, as that which it inſpireth for directing the prayers of Congregations. But if they diſclaim all pretence of immediate inſpiration, as there is no doubt but they do, and profeſſe no confidence, but of the bleſſing of Gods Spirit upon humane indeavours, perhaps complaining, that theſe conſequences are drawn upon them, which belong to thoſe opinions which they renounce; Firſt, it will be reaſon, that they be free in acknowledging and profeſſing their meaning, in a matter of this conſequence. Becauſe it is certain, that the ſound of GODS SPIRIT, and the faſhion of Extemporary conceptions, in Praying and Preaching, inſinuateth, and needs muſt inſinuate to the people, the pretenſe of immediate inſpirations, which to men

men of judgement they are constrained to disavow. Then, this being done, our question will be upon the right hinges, and the point to be decided will be this, Whether it be more for the edification of the people, in the direction of their publick Prayers, to use those forms, which upon mature advise have been framed by the ablest of those, the Church had to intrust with that business, or these, which particular persons, out of their readinesse in conceiving and expressing those things which they think fit to be said, shall use in their Congregations. It hath been well observed already in this point, that the spirits of the people are stinted as much to the Form which the Minister conceiveth, as his spirit, to the form which the Church hath prescribed. So that if the Church quench the Spirit in them, when it confineth them to the forms which it hath advised, they do no lesse to the people, in confining them to the form which they from time to time conceive. The precept of the Apostle cometh to one effect in both courses, the question that remaineth is, Which is more for the Edification of the people. Which, because the Apostle in matters of this nature hath referred us to the common reason of men not possessed with prejudice, my desire is, that the common sense of Christians may sentence, dispairing to cary

any thing by diſpute of reaſon, at the hands of ſuch men as can make any queſtion in a matter ſo clear. But becauſe with reaſon it may be alledged, that mens particular conceptions are more apt to addreſſe themſelves to the particular occaſions of Congregations, fit to be repreſented to God in their Prayers then a generall form is able to do, it will be requiſite further to repreſent, what advantages this convenience is out-wayed with on the other ſide. Firſt, in regard of abilities of perſons, by whom it muſt be performed, let me congratulate with thoſe, that are ſo ſenſible of their own, that they would have other men, for a puniſhment of their negligence, to ſhame themſelves afore the people, in doing it as it ſhould not be done: But let me wiſh them more love to our common profeſſion, then to deſire to draw ſo juſt a ſcandall upon it. Is it like to grow commendable with the enemies of it, in this reſpect, becauſe the Miniſtery of publick Prayers, is ridiculous to our own people? Or what is the way to make Religion, and the Sacrifice of God ſtink in mens noſtrils, if this do not? Thoſe of the ableſt of this opinion think themſelves ill dealt with, when the ſtops and hummes of their Extemporary Prayers, are drawn in conſequence, to the prejudice of that way which they deſire to render commendable: but when we

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heare these flying pretenses passe up and down, by which those demurres of humane imperfection are intitled to those unutterable groans which the Spirit of God inditeth, according to the Apostle, we have reason not to admire the occasion of such unsufferable profaneness. What shall we say then of the meanest rank of persons, by whom Extemporary conceptions and expressions in such high Offices must be ministred, but this, that the ill order by which they are vented to the world, must needs bring Religion to be contemptible? Again, in regard of mens opinions and inclinations, in regard of severall discretions and judgements, in point of what is fit to be recommended to God in publick Prayers, which way shall we attain that Order, that Reverence, which this Office requireth according to the Apostle? If men be left to themselves, whatsoever opinion in Religion, whatsoever debate between neighbours, whatsoever publick matter of Church or Common-wealth, a man shall please to make his interesse, upon like reason he may make the subject of his Prayers, and of the Congregation, which if it be not well directed (as what man is free from mistake, where men may be and alwayes are of divers opinions) must either pursue his interesse, for the will of God in their desires, or as they are bound to be, must be

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ſcandalized at that which is done. I had rather belie mine own ſenſes, then charge any man with that which appeareth not; but if experience tell us not, that ſuch things have been done, that mens prayers in the Church have ſmoked with their choler in private and publick matters, yet reaſon will tell us, how eaſily it may be done, and ſuch Ordinance pointed in time againſt them, that leaſt deſerve it in Church or Common-wealth. As the matter is among us, we ſee how farre mens minds are from being agreed, when we are to pray for fair weather, and when for rain: make particular perſons infallible Judges, not of a thing of that conſequence, but of whatſoever may be the ſubject of our prayers, and we make them all Popes in their Congregations: make them not infallible, and we multiply ſcandalls in the Service of God to the worlds end, to which no man ſhould come till all were ended. Laſt of all, it is not the ingenious conceptions of mens minds, it is not the eloquent expreſſions of their tongues, that God is affected with: the Miniſters devotion will prove more free towards God, when his mind is leſſe at work in framing terms to expreſſe what he conceiveth to be for the purpoſe. But if we have regard unto the meaneſt rank in knowledge, as well as in eſtate, which are alwayes the greateſt part, and therefore in whom Charity hath

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the most share, it will appear a great advantage to their devotions, to run smooth upon the Forms to which they are practised, which must needs be intercepted with studying the meaning of new ones, which they are directed with. This is that which my reason is able to inform in this point, Whether a prescript form of prayers be for the edification of the Church, in maintaining Order, and Reverence in the Publick Service of God, or not. Let us see which way the practice of the Church inclineth, or hath inclined: though the matter be great, as concerning the meaning of the Apostles charge, and the form of serving God, a man shall have no cause to suspect his own reason, when the reason of the Church, and the guides of it go before. But I must begin with the Publick Service of God in the Temple, so farre as it was morall, and consisted not in offering Sacrifices: That carrieth more prejudice with it then mans reason can inforce; That which was done there, is President enough to presume, that the like is not against the Law of God and the Scripture. Of this we reade thus, 1. Chron. xxiii. 30. *And to stand every morning to thank and praise the Lord, and likewise at evening: and at all offering burnt-offerings to the Lord, on the Sabbaths, the New Moons, and the Solemn Assemblies.* For without doubt, the purpose is here

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to ſpecifie at what times the Levites ſung the Pſalmes of Gods praiſes, to the Sacrifices that were offering in the Court of the Temple, whereof we reade afore, 1. Chron. xvi. 4. *And he appointed of the Levites to Miniſter before the Ark of the Lord: and to record, and thank, and praiſe the Lord God of Iſrael.* And again, *verſ.* 37. the ſame is repeated. But afterwards, having ſpoken of the Prieſts, whom David left to ſacrifice upon the Altar at Gibeon, it followeth, verſ. 41. *And with them Heman, and Jeduthun, and the reſt that were choſen, that were expreſſed by name to give thanks to the Lord, becauſe his mercy indureth for ever.* Here you ſhall perceive the time and the place of this Service expreſſed in Scripture. Part of them with Aſaph, were to Miniſter before the Ark, part with Heman and Jeduthun to give thanks unto the Lord, where the Prieſts offered the burnt-offering morning and evening, *verſ.* 40. for the time that the Altar was at Gibeon, the Ark in the city of David. But for a perpetuall courſe, as you have it, xxiii. 30. *To ſtand every morning to thank and praiſe the Lord, and likewiſe at evening: and at all offering of burnt-offerings to the Lord, in the Sabbaths, in the New Moons, and on the Aſſemblies.* For thus it muſt here be tranſlated, as R. David Kimchi hath gloſſed it, That they ſhould alſo be ready to praiſe, when the burnt-ſacrifice is offered on

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the Sabbaths, and New Moons, and dayes of Assemblies; and also to help the Priests on these dayes, when there are many offerings. For by this exposition is signified both the help which the Priests had from the Levites in sacrificing, and also the kinds of Sacrifices, at which the Levites sung Psalmes of Praise and Thanksgiving. Maimoni Cele hammikdash. C. iii. ומתי וגו׳, *And when do they sing? Over all the burnt-offerings of the Congregation which were due, and over the peace offerings of an Assembly, at the pouring of the wine: But the voluntary burnt-offerings of the Congregation, over these they sung not the Song.* A Rule without doubt raised from the Scripture alledged; and the place here signified, where they stood to sing, that is before the Ark, is the same that is signified at Solomons Sacrifice, 2.*Chron.* v. 12. where they stood *East from the Altar*, as it must be translated, that is, at the East Gate of the Temple, either before the mens Court, or before the womens Court. For at both these Gates there was a Pulpit for the Levites, where, at all these times, stood twelve at the least, for this purpose, *Maimoni* (as before.) And before the latter were those fifteen steps, from which the fifteen Psalmes of degrees are named, because they were sung there, as the Talmudists will have it, *Mass. Middoth, Cap.* ii. *Numb.* 5, 6. and the annotations

tions upon it. To this must be added that memorable passage of the Samaritane Chronicle, published not long since, the tenour whereof is this, *The High-Priest living at that time* (that is the yeare of the world 4713. by their account) *took away that most excellent book that was in their hands ever since the calme and peaceable time of the Israelites, which contained those Songs and Prayers which were ever used before their Sacrifices. For before every of their severall Sacrifices they had their severall Songs, still used in those times of peace, all which, accurately written, were transmitted to the subsequent generations, from the time of the Legate* (Moses) *unto this day, by the Ministery of the Holy Priest.* For this whole passage speaketh clearly of the Service of God in the Temple, shewing us, that besides the book of Psalmes there were other Songs used at the Sacrifices of their severall Solemnities, which were, according to the course of their Service, put together in one book for the purpose. There was besides, another part of the Service done in the Temple, which men of learning have hit upon by conjecture, out of Apoc. viii. 3. *And another Angel came and stood at the Altar, having a golden Censer, and there was given unto him much incense, that he should offer it with the prayers of all Saints, upon the golden Altar which was before the Throne*; joyned with Luk. i. 10. *And the whole*

whole multitude of the people were praying without at the time of incense. From which Text Lud. Capellus collected, That while the Priest offered his incense in the Tabernacle, the people were at their prayers abroad, and that S. Johns Vision alludeth to nothing else. Whereupon our Mead of Christs Colledge very ingeniously conceived, that where it is said there, vers. i. *When he had opened the seventh Seal, there was silence in heaven about the space of half an houre*, all this was represented in resemblance of the Service of the Temple, where first the Praises of God are sung, as it is before, vi. 9. then there is silence for half an houre, while the Priest within offereth the incense, and the people without pray for remission of sinnes every one by themselves. For so I find this conjecture verified in [illegible] *Aboth.* v. 5. where one of the ten miracles, which the Jews relate fell out continually in the Service of God in the Temple, is this, עומדים צפופים ומשתחוים רוחים, that is, *They stood crowded, but they worshipped at large.* which R. Obadiah Bartenora proceedeth thus to expound upon the meaning of the word צפופים. לשון צף על פני המים, *It hath the sense*, saith he, *from swimming upon the face of the waters: For, because of the crowd every one pressed his fellow, so that they stood swimming as it were, with their feet lifted up from the ground, in the aire. At the time of wor-*

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ſhipping, the miracle happened to them, that they worſhipped at large, every man foure cubits from the next, that he might not heare him when he confeſſed and remembred his ſinnes. Wherefore they ſtood while the Levites ſung, at pouring the wine upon the burnt-offering, but when the Prieſt went to offer the incenſe, then fell every man down to make confeſſion of his ſinnes in private. Which being done, the Holy Prieſt, coming out into the Court, pronounced the Benediction, appointed in the Law, over the people, which was the end of Service. Of this Maimoni, of Prayer, and the Prieſts bleſſing, xiiii. 9. *In the Temple, after the morning Service was done, the Prieſts went up into the Pulpit to bleſſe:* which maketh me preſume, that the Order of Service in the Temple was no otherwiſe then hath been declared. Which Eccleſiaſticus ſeemeth punctually to deſcribe in Onias, cap. l. 15, 16, 17. *He ſtretched out his hand to the cup, and poured of the bloud of the grape, he poured out at the foot of the Altar a ſweet ſmelling ſavour unto the moſt high King of all. Then ſhouted the ſonnes of Aaron, and ſounded the ſilver trumpets, and made a great noiſe to be heard for a remembrance before the moſt High. Then all the people together haſted, and fell down to the earth upon their faces, to worſhip their Lord God Almighty, the moſt High.* When the wine was poured forth, and the Prieſts blew

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the trumpets within, at Festivals, it is to be understood, that the Levites sung the praises of God without at the same time, as we saw afore: and so it followeth in the next words, wherein this description is repeated, vers. 18, 19. *The singers also sang praises with their voices, with great variety of sounds was there made sweet melody. And the people besought the Lord the most High, by prayer before him that is mercifull, till the solemnity of the Lord was ended, and they had finished his Service.* After all followeth the Priests blessing, as Maimoni said, vers. 20, 21. *Then he went down, and lifted up his hands over the whole Congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoyce in his Name. And they bowed themselves down to worship the second time, that they might receive a blessing from the most High.* I make no doubt but there was time for reading and expounding the Law in the Temple, as it hath been touched, but because I find no remembrance of it in this Service, and because it concerneth not the point in hand, I let it alone. In this course of Service then, the prayer wherewith each of them confessed their sinnes was private and at pleasure, the rest was all by prescript form. The Priests blessing expressed in Scripture: the praises of God, out of the book of Psalmes, and others for the purpose. And this is the strength of that Argu-

ment that is drawn from the Titles of the Pſalmes, ſhewing that they were indited for the purpoſe of praiſing God, and praying to him, as the tenour of them is. Two or three of theſe Titles it ſhall not be amiſſe to produce here. *Pſalm.* iiii. and all the reſt where the title is *To the chiefe Muſician*, the Chaldee tranſlateth לשבחא, *to ſing*, or *to praiſe*: to tell us, that they were Pſalmes compoſed for the Maſter of Muſick, to be uſed in the Service of the Temple. xcii. *A Pſalme, a Song for the Sabbath day*: It is a pleaſant thing to reade the vagaries of the Jews upon this Title, from whence they conceive this Pſalme to be made by Adam, after his fall on the Friday, to ſerve God with on the Sabbath; whereas the meaning in our obſervation is plain, that it was compoſed to be ſung in the Service of the Temple on the Sabbath, which the very tenour of the Pſalme inforceth, when it ſaith, verſ. 4. *For thou Lord haſt made me glad through thy works: I will triumph in the works of thy hands*: pointing at the meditation of the Creation upon the Sabbath, as the Jews expound it. Laſt, the Title of thoſe fifteen Pſalmes after the cxx. called *Pſalmes of Degrees*, expounded as afore, from the fifteen ſteps between the mens Court, and that of the Prieſts, is aſſurance enough that they were made to ſerve God with there. By which it appeareth, that the

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Prophets of God, and their Disciples, that the great Wisemen of the Jews, that the Apostles of our Lord, when they frequented this Service, as shall be said, thought not their spirits stinted by the prescript form of it. The Service of God in the Synagogues depended much upon this in the Temple, neither is it in me to imagine what reason can be alledged, why a prescript form used in the Temple should not fit the Synagogue. The way to put this past peradventure, had been to describe the particulars of that Service, and to trace the Antiquity of them, from their best writings; but a discourse too long and obscure for this place. I shall be content to produce two or three passages, of the substance or circumstance of it, by which shall appear whatsoever alterations it hath received, (As at the present, in the substance of their Service all agree, though for the particulars there is not more difference among Jews of severall Countreys in any thing then in this, saith Leo Modena, in the piece named afore, P. 1. C. xi. 6.) that a prescript form was used among them, under the second Temple, while they continued the people of God. The Order whereof, for my part, I must needs referre to the Ancient Scribes that succeeded the Prophets; as mine Authour R. Moses Maimoni hath expressed in the first particular which I intend

to alledge, that is the xviii. Benedictions, wherein, praising God, they beg at his hands the supply of his daily blessings. These, in his Treatise of Prayer and Benediction of the Priests, i. 2. he referreth to Ezra, as the Authour of them, when being returned from the Captivity, it was found that the people was not able to praise and serve God in a continued speech, their language being mixed with that of strangers. I confesse I should have thought it a more probable reason to have said, that they were composed as a direction for the Service of God, both in publick and private, as still their use is: But for this Authours credit, it is very well known, that all his stuff cometh from the best writings which that people have. And the agreement of the Jews of all Countreys, in these and the other Benedictions, whereof they are bound to say every day an hundred, and that of old, sufficiently sheweth how ancient they are, when other ingredients of their Service are subject to change with times and places: as their Hymnes for example, whereof is to be seen at large, in Abenezra upon Ecclesiastes, v. 1. where he disputeth against those of R. Eliezer hakkalir, preferring before them those which R. Saadiah Haggaon had made. The second particular, that I will produce, is the Service of the seven dayes Fast, described in the same

ſame Maimoni, Taanioth iv. 14. how it was performed in Jeruſalem. His words are to this effect; כשהיו וגו׳, *When they prayed after this Order in Jeruſalem, they went into the Mountain of the Temple, againſt the Eaſt Gate, and when the Apoſtle of the Congregation was come to, He that heard Abraham* (the Prayer that ended thus) *Bleſſed be thou, O Lord God, our God, the God of Iſrael, from generation to generation. The people anſwer, Bleſſed be the Name of his glorious Kingdome, to all generations and evermore. And the Officer of the Synagogue ſaith to the Prieſts that blow the Trumpets,* (according to the Law, Num. x. 9.) *Sound ye ſonnes of Aaron, ſound: and again he prayeth.* This is a form then which was in uſe during the Temple, upon that occaſion, and giveth preſumption enough, that there was the like for all other ordinary and extraordinary ones. And at this occaſion in particular is the Rule verified, which ſaith, *That the people did not anſwer Amen within the Mountain of the Temple.* Gem. Hieroſol. Taanioth c. ii. Babylon Beracoth c. ix. which Rule is enough to prove my intent, becauſe it ſheweth, that there were certain forms among them, (the ſame that ſtill are extant) which when they were uſed in the Synagogue, the people anſwered Amen in the end; but when they were uſed in the Mountain of the Temple, that is, within the outmoſt com-

passe of it, the peoples answer was, as afore, *Blessed be the Name of his glorious Kingdome to all generations and evermore.* And the case is related in the Misna Taanioth ii. 5. that whereas once this answer was used in the Synagogue, the matter came before the WISE, (and, as I remember, it was before the great Sanedrin at Sippore, during the time that it sate there, being removed from Jerusalem, whereof afore) and their resolution was, that it was not so practised, but onely at the East Gate, and in the Mountain of the Temple; that is, as Maimoni and Bartenora both expound it, at the East Gate of the Temple, and at the Eastern Gate of the Mountain of the Temple. To make the meaning of their resolution to be this, that the answer of the people aforesaid, in stead of Amen, which they used to answer in the Synagogue, was onely practised after the Benediction of the Priests which they gave at the East Gate of the Temple, as was said, and at this Service of the Fast of seven dayes in Jerusalem, where it was done at the East Gate of the Mountain of the Temple, the outmost close of it. But seeing the same Service was done throughout their Synagogues, as the cause required, of necessity the same form was used upon those occasions, and the like upon others. The last particular I shall produce, is a Circumstance observable at all

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their Services, That whereas the reading of the Law and other Scriptures, and the Exposition of it was done by principall persons, the chief of the Synagogue, with their faces turned to the people as they sate, as our Lord in the Synagogue of Nazareth, *Luk.* iv. 16. on the other side, the Prayers were read by him whom they call Apparitour of the Synagogue, correspondent to the Deacon in the Christian Church, with his back to the people, and his face to the Ark and to the Elders. This Office, though of good account in the Synagogue, as we see in Maimoni of Prayer, C. viii. *n.* 11. being yet inferiour to the Scribes and WISE, it is plain to my common sense, that it was not intrusted to direct the Prayers of their betters, in qualities proper to that work, upon other ground then this, because the Prayers had been composed by those wise and learned afore, and were therefore ministred by their inferiours, the Deacons of Synagogues. Such is he of whom Luke iv. 20. *And he closed the book and gave it again to the Minister, and sate down:* Such is he that is called *Apostle of the Congregation* in Maimoni, the place aforesaid, that pronounceth the Service prescribed there, and to shew that it was no late practice among them which he prescribeth, is called in the Misna, Beracoth v. 3. Taanith. ii. 2. הירד לפני תיבה, *he that cometh down before*

the Ark: The reason, if my conjecture mistake not, being this, Because the place where he sate among the Elders was higher then that of the people, by some steps, so that he must come down those steps to stand before them, with his back to the people, in doing Service: As R. Benjamin in his Itinerary, *p.* 75. describeth the chief Synagogue at Bagdat, that before the Ark there were ten stairs of marble, in the top whereof sate the head of the Captains, of the linage of David. Now it is to be known, that things related in the Misna, written in the dayes of Antoninus Pius, are not to be understood as if they were of no greater standing then that time, but are the most Ancient Orders of that people, practised and delivered long afore from hand to hand, as things not lawfull to be committed to writing, and then first written, for fear that their manifold dispersions might bring their Rules and Orders into oblivion, as themselves professe. As for the practice of the Church next to the Apostles, let me use the advantage which is due to the truth, and prescribe one thing, in their way, that intend to prove it to be against the Scripture, and the Apostle, forbidding to stint the Spirit to use prescript forms in praying, which is this; That it is not enough for their purpose, to shew out of some Church-writers, that some Churches might referre themselves, in the dire-

direction of their devotions, to their Bishops or to their Presbyters; but it behoveth them to shew that they did it, as acknowledging that sense of the Apostle, alledging their reason, and forbearing it as against Scripture. For there is a great deal of reason why that course might be tolerable and sufficient in the beginning, while the Church was oppressed by the secular Powers of the Empire, and the fear of persecution contained the people in respect to the Orders of their Pastours, and them in respect to their Office, which afterwards, when the world was come into the Church, and the Empire become Christian, would not serve the turn. Then as it was requisite, that all Rules of the Church should receive force from the secular Arm, so might it prove requisite that the Order of Publick Service should be settled in a prescript form, though it had been left to the discretion of particular persons afore; in regard of that good and bad fish that was come into the Net, and might take the occasions pointed at to make rents in it. But I alledge this exception, to put them in mind, that no Ecclesiasticall writer hath yet been alledged to use their reasons, which giveth just evidence of the Novelty of the opinion grounded on it: Not because I do think the cause needeth it, or that any time of the Church can be shewed, after the Apostles, and

and the time of extraordinary Graces, wherein a preſcript form of Publick Service hath not been uſed; much leſſe that any ſuch thing is proved by the words of Juſtine Martyr and Tertullian, produced out of their Apologies for the Chriſtians, wherein they inform the Powers of the Empire, what the Chriſtians did at their Aſſemblies. Which had they been but turned right into Engliſh, would have made it appear that they inforce either another ſenſe, or quite contrary to that which they are produced to prove. The words of Juſtine, the place aforenamed, Apol. ii. Καὶ, ὡς προέφημεν παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς, εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπιφωνεῖ, λέγων τὸ ἀμήν. which they tranſlate, *Then he who inſtructed the people, prayed according to his ability.* Ὁ προεστὼς, they tranſlate, *He that inſtructed the people*, ſignifying *him that governed the people*, to wit, in Eccleſiaſticall matters: True it is the ſame perſon did both, but the ſame word ſignifieth not both: this by the way. But, ὅση δύναμις, they tranſlate, *according to his ability*, as if κατὰ δύναμιν, and ὅση δύναμις, were both one. You ſhall ſee a difference by the Ebrew. Their Ancient Doctours have this ſaying, כל האומר וגו׳, *Whoſoever ſaith Amen* VVITH ALL HIS MIGHT, *the Gate of the Garden of Eden is opened to him*, Muſar. C. iv. And in the ſame manner of ſpeech, Maimoni deſcri-

scribing their Morning Service, c. ix. 1. *and the people answer, Amen : be his great Name blessed for ever, and to all everlastings,* WITH ALL THEIR MIGHT. Whereas the same Rabbi, in another place, Taanioth c. iv. 1. describing the speech of him that Preached humiliation to the people at the Fast of seven dayes, whereof afore, addeth ; *and proceedeth in such like discourses, according to his ability, untill he humble their hearts and they repent perfectly.* In the Ebrew it is here כפי כחו, in the other places, בכל כחו, the first is in Greek, κατὰ δύναμιν, the other, ὃν δύναμις, in English that signifieth, *according to his ability*, this, *with all his might*, so much difference there is, and the mistake it causeth no lesse then thus: They will needs make Justine dream, as much as themselves do, of making shew of mens faculties in conceiving Prayers, who speaketh of nothing but that earnestnesse of Devotion with which he saith the Bishop or Presbyter came to consecrate the Eucharist, more proper without doubt to that prime point of Gods Service ; which he thus expresseth, *That he sendeth forth Prayers and Thanksgivings* WITH ALL HIS MIGHT. In fine, when Justine, speaking of the Thanksgiving which the Eucharist was consecrated with, saith that he made it, ὃν δύναμις, *with all his might*, he meaneth neither more nor lesse then afore, speaking of the Common Prayers

ers of the people, which he saith they made, ἐντόνως, or *earnestly*, as shall be said. The words of Tertullian, Apolog. C. xxx. *Illuc suspicientes Christiani manibus expansis, quia innocuis; capite nudo, quia non erubescimus; sine monitore, quia de pectore oramus pro omnibus Imperatoribus.* It is justly excepted, that these words are not to the purpose, as containing the private devotions of Christians, compared with those of the Pagans. Nevertheless, the subject of these Prayers, which he prosecuteth afterwards, is the same with the Prayers of their Assemblies, whereof he speaketh, C. xxxix. and giveth just cause to think, that he speaketh of private forms of devotion, borrowed from the publick. He saith there, that Christians prayed with hands stretched out, to protest their innocencie; bare-headed, to professe that they were not ashamed, touching the Gentiles, that covered hands and faces in praying, which he interpreteth a confession of guilt in the hands, an acknowledgement of shame in the face, which that habit signified, as hath been said: And in the same strain he goeth on, to tell them, that whereas they had their remembrancers to suggest the devotions they addressed to their severall Deities, which he calleth Monitours, the Christians prayed without Monitours, because they prayed by heart. For the words, *sine Monitore, quia de pectore,*

pictore, of Tertullian, affected alwayes to imitate and expresse the Greek, are to my best apprehension, the translation of that which is called in Greek ἀποστηθίζειν, in English, *to say by heart*: and so they could not have shewed a passage more pregnant with the sense they intended to destroy, That they prayed by prescript forms. The fairest proof we can make, that the Church after the Apostles time, and the use of extraordinary Graces, betook themselves to prescript forms of Prayer, as well as other parts of Gods Service, will be from the parts of it. The Psalmes of David, in the first place, do mix Prayers with the praises of God, and are no extemporary conceptions, yet were alwayes one of the first parts of publick Service, as shall appear in due time. As for other Hymnes of private composure, Conc. Laod. Canon 15. Περὶ τοῦ μὴ δεῖν πλέον τῶν κανονικῶν ψαλτῶν, τῶν ἐπὶ τὸν ἄμβωνα ἀναβαινόντων, καὶ ἀπὸ διφθέρας ψαλλόντων, ἑτέρους τινὰς ψάλλειν ἐν ἐκκλησίᾳ. *That besides inrolled Singers that go up into the Desk, and sing out of the Parchmine, others ought not to sing in the Church.* Canon 59. Ὅτι οὐ δεῖ ἰδιωτικοὺς ψαλμοὺς λέγεσθαι ἐν ἐκκλησίᾳ. *That Psalmes of private persons must not be said in the Church.* These Canons seem to make opposition between those that came from private persons, and those that were entered in the Church-books. These onely to be sung out of those books by Clergie Chanters, inrolled

rolled in the list of the Church, that other persons might take no occasion to bring any into use, besides those that were prescribed and received. I find that to meet with the poison of Arrius, *sicut in principio* was added to *Gloria Patri*, in the Church-Service. And I have heard, that to meet with the poison of Pelagius, they took up the custome to put *Dei Gratia* in Titles and Inscriptions of Letters. But that the custome of using such set forms was taken up first, because the Arian and Pelagian heresies conveyed and spread themselves by that means, is strange news to heare. It might have been said with more reason of the hymns of Valentinus, so long afore, which Tertullian taxeth, *De carne Christi*, C. xvii. And let unpartiall reason answer the question, Whether it be more like if any such thing were, that they should make that advantage, because set forms were then in practice, or, Whether the Church should fall to use that course, because it was first taken up by these heresies. In reading and expounding the Scriptures, the question is not made. But that is the particular, wherein I must yield something of private conception to have been used in the Primitive Church-Service. It is believed, that in the flourishing times of the Church, Preachers were wont, in the beginning of their Sermons, to commend themselves and their labours to Gods blessing;

blessing; the form is extant which S. Ambrose used, neither do we find that it was not at their own choice. But after the Sermon, the Catechumeni or Hearers, those that were under Penance, those that were vexed with unclean spirits, were dismissed with the severall Prayers of the Congregation & Benedictions of the Bishop or Presbyter, on their severall behalves. When that was done, the Prayers which were used at the Eucharist by the Congregation that was admitted to it were of two sorts, as shall be shewed afterwards, when I come to compare the Service which this Church useth, with that of the Primitive. The first was of those which the Apostle calleth *Supplications* and *Intercessions*, not onely for the generall and particular necessities both of the Congregation and the members of it, but of all members of Church and Common-wealth, together or in particular, which are the same for substance which have since been called *Litanies*. The second was that *Thanksgiving*, from which that Sacrament is still called the Eucharist, because it was alwayes consecrated with it; wherein remembrance was made of all the blessings of Gods Providence, in particular, that of our Lord Christ, which it pretendeth to commemorate with prayer that his Ordinance may be effectuall to the present. I know there followed Thanksgiving

giving after the Communion, beſides other pieces of that Service, as ſhall be ſaid: which I regard not ſo much now, becauſe they ſeem not to have been of ſuch conſideration, in the frame of their Service. My intent is to ſhow in due time, that theſe were the prayers practiſed upon the Apoſtles order, 1. Tim. ii. 1. *I exhort therefore, before all, that Prayers, Supplications, Interceſsions, and giving of Thanks be made for all men: For kings and all that are in Eminence:* That they are the ſame which the Apoſtle intimateth, and ſpecifieth to have been practiſed, at that time, when he ſaith, 1. Cor. xiv. 15. *I will pray with the Spirit, but I will pray alſo with the underſtanding, I will ſing with the Spirit, but I will ſing alſo with the underſtanding: elſe when thou* BLESSEST *with the Spirit, how ſhall he that filleth the place of the ignorant ſay Amen at thy* GIVING OF THANKS, *ſeeing he knoweth not what thou ſayeſt?* In fine, that theſe Interceſſions whereof the Apoſtle ſpeaketh, Rom. viii. 26. when he ſaith, *The Spirit it ſelf* INTERCEDETH *for us with groans not to be uttered*, are the ſame which in the Primitive Church were ſolemn & perpetual before Celabrating the Euchariſt according to S. Chryſoſtomes Expoſition averred afore. This muſt be done after we have ſhowed, what reaſon there is to think, that the Euchariſt was celebrated at theſe Aſſemblies whereof the Apoſtle writeth

teth to the Corinthians, *chap.* xiv. In the mean time, as concerning the Prayers for Hearers, Penitents, and possessed Persons, as well as the said Supplications & Intercessions, that they were all done by prescript form, let me argue as I did afore, of the Prayers of the Synagogue, because they were ministred by the Deacon, as S. Chrysostome said, and as it shall appear afterwards, by the remembrance we shall find of the Custome of the Church. For I suppose no reason will yield, that the Church referred themselves to be directed in their Publick Service by that rank of Ministers. As for the THANKSGIVING which the Sacrament was consecrated with, I will here use no more then the words of S. Cyprian, de Lapsis, Serm. xiv. *Ubi verò* SOLENNIBUS *adimpletis dare calicem Diaconus præsentibus cœpit*, &c. and in another place where he calleth it, *Calicem* SOLENNI *benedictione sacratum.* And ask whether the Eucharist were consecrated with an Ex tempore Prayer, in Justine or Tertullians time, the form whereof by S. Cyprians time was become SOLEMN. Of the Preface *Sursum Corda*, remembred by the same S. Cyprian, *de orat. Domini*, and yet extant in all ancient Liturgies as well as ours, as well as of other particulars, there will be occasion to speak afterwards. From that which hath been said of a prescript form

of Prayer at celebrating the Eucharist, I will take upon me to presume no lesse of other Services at other Assemblies. *Conc. Laod. Can.* xviii. taketh Order, Περὶ τοῦ τὴν αὐτὴν λειτουργίαν δεῖ ἐν ἁγίοις πάντοτε καὶ ἐν ταῖς ἐννάταις, καὶ ἐν ταῖς ἑσπέραις ὀφείλειν γίνεσθαι: *That the same service of Prayers ought to be performed both at ninth houres* (at three after noon) *and evenings.* It hath been said of late, that this Canon first confined the Prayers of the Church to a set Form, commanding to use alwayes the same, but such an one as every one composed for his own turn. This is argued from the iii. Councel of Carthage, after this of Laodicea, *Can.* xxiii. where it is said, *Et quicunque sibi preces alicunde describit, non eis utatur, nisi prius eas cum instructioribus fratribus contulerit. And whosoever copieth out Prayers for his use, from any where, let him not use them, till he have debated them with his more learned brethren.* Afterwards, that the forms to be used be first allowed in the Synode, we are told was first ordered, in the ii. Councel of Milevis, some few years after this. The words are these, *Placuit etiam illud, ut preces, vel orationes, seu missæ, quæ probatæ fuerint in Concilio, sive Præfationes, sive Commendationes, seu manuum Impositiones ab omnibus celebrentur: nec aliæ omnino dicantur in Ecclesia, nisi quæ à prudentioribus tractatæ, vel comprobatæ in Synodo fuerint, nè fortè aliquid contra fidem, vel per ignoran-*

ignorantiam, vel per minus studium fuerit compositum. It seemed good also that those Prayers, or Masses, which have been allowed in the Councel, whether Prefaces, or Commendations, or Impositions of Hands, be frequented of all; so that none at all be said in the Church, but such as have been treated by the more discreet, or allowed in the Synode, lest perhaps something against the Faith be composed, either through ignorance, or too little heed. With what judgement these bald conjectures are imposed upon the world for truth, is now to be considered. First, it is acknowledged on all sides, among men of learning, that there is a great deal of confusion in these Africane Canons, as they have been published in the Collection of Councels. In particular, by Justellus his preface and edition of those Canons it appeareth, that the Councel which is there called the iii. of Carthage, *Casario & Attico Coss. A. D. CCCXCIII.* did make Canons, which are yet extant in the Code published by Justellus, in number xxiii. the rest of the L. fathered upon it, are packed together, most of them, out of the Councel of Carthage in which that Code was inacted, *Post Conf. Honorii* xii. *& Theod.* viii. *A. D. CDXIX.* whereof nevertheless this is none. But this ii. Councel of Milevis, *Theod.* vii. *& Palladio Coss. A. D. CDXVI.* decreed indeed against Pelagius and Celestius, but made no

Canons whereof we have juſt remembrance: the xxvii fathered upon it, are packed together out of diverſe Africane Councels, one whereof is that of Carthage *Honorio* vii. & *Theod.* ii. *Coſſ. A. D. CCCCVII.* among the Canons whereof there is one, which in the Copie, publiſhed firſt in Greek by Du Tillet, ſince with the Originall Latine, by Juſtellus, is in number ciii, in theſe terms, *Placuit etiam hoc, ut preces quæ probatæ fuerint in Concilio, ſive Præfationes, ſive Commendationes, ſeu manûs Impoſitiones, ab omnibus celebrentur: nec aliæ omnino contra fidem præferantur* (in the Collection called the Africane Councel, *proferantur*) *ſed quæcunque à prudentioribus fuerint collectæ, dicantur. This alſo ſeemed good that theſe Prayers which have been allowed in the Councel, whether Prefaces, or Commendations, or Impoſitions of hands, be frequented of all: ſo that by no means, others againſt the faith, be preferred* (or *ſaid*) *but theſe that have been compoſed by the more diſcreet, be ſaid.* Balſamon upon this Canon, Ὡς ἔοικε, τινὲς ἐπίσκοποι ἐπιχείρουν λέγειν εὐχὰς ἀσυνήθεις. *It ſeemeth ſome Biſhops took upon them to ſay Prayers not cuſtomed.* It ſeemeth indeed inconvenience was perceived, by the unconformitie of particular Epiſcopall Churches, upon alterations made by the Miniſters of them in their form of Service. Therefore it is provided, That the Service to be uſed be firſt approved in the uſuall Synode

node of the Africane Churches, that all Episcopall Churches of those Provinces might be conformable. But this supposeth a Form wch those Churches had, how should else provision be made against alteration in it? And this being without doubt the Authentick Canon, from which both those recited have been jumbled into the Councels specified: neither can we allow them more credit, then can be thought due to him that pleased to make that jumble; nor can we admit any other sense of the words of them, then the words of this Canon inforce. Which sense, being of no more consequence, will not be worth the while further to dispute. And it is to be observed, that some Western Canons have provided to the same purpose, that all the Churches of the same Province, be conformable in point of Service. Conc. Venet. C. xv. *Rectum quoque duximus ut vel intra Provinciam nostram Sacrorum ordo, & psallendi una sit consuetudo. We have also thought it right, that in sacred offices, and the order of singing, the same custome hold through our Province.* Conc. Epaon. C. xxvii. *Ad celebrandum divina Officia, Ordinem, quem Metropolitani tenent, Provinciales observare debebunt. For celebrating divine Offices, those of Provinces shall be bound to observe the Order which the Metropolitanes hold.* By which appeareth the point aimed at in all

these Canons, to make the whole Province conformable in Divine Service. Which was without doubt the intent of that of Laodicea, expounded by Zonaras, by that ciii. of the Africane Canons, Τοῦτο οὖν καὶ ὁ παρὼν κανὼν διατάττεται. *The same thing* (saith he) *doth this present Canon also ordain.* Thus it is easy to perceive, that this Canon of Laodicea, providing that the order of Prayer be alwayes the SAME, intended not to appoint the SAME Minister alwayes to use the same order of Prayers, as is imagined, but that there should be one Form unalterable, with respect to the Diocese of Asia, for which it was Originally made: As that of Carthage, for the Diocese of Africk, and others for their severall Provinces. And because they allow by this Canon every man to compose his own service, so it be alwayes the same, let them take notice how this agreeth with Zonaras, Τοῦτο οὖν ἔοικε, &c. *Therefore*, saith he, *this Canon seemeth to order the same, that whosoever would shall not compose Prayers and say them at Assemblies.* And now judge whether he or these new Masters is best at expounding the Canons. Onely observe, That this xviii. Canon of Laodicea concerneth not the Service of those Assemblies at which the Eucharist was celebrated, of which alone that ciii. Africane Canon proceedeth: the title whereof is, *De precibus ad altare dicendis, of Prayers to be*

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ſaid at the Altar. Whereupon it might perhaps be conceived, that the ſaid pretended Milevitane Canon, where it ordereth the Prayers of the Euchariſt, requireth them to be allowed by the Synode; where it requireth them either to be allowed by the Synode, or elſe treated by the more diſcreet, ſpeaketh of other Services ſuch as that Canon of Laodicea concerneth: but being of no more credit, it deſerveth not to be ſifted ſo near. Adde to all this the Tradition in the lives of the Popes, what this or that Pope added to the Prayers that the Euchariſt was celebrated with, which there is no reaſon to diſcredit for the whole, and it will appear both that there was a ſet Form from the beginning, and that it was ſubject to continuall alterations, the true reaſon why the Primitive forms cannot now be exhibited. I am not ſo credulous as to intitle the Liturgies fathered upon S. James, S. Mark, S. Peter, no nor S. Baſil, or S. Chryſoſtome, as now we have them, to the perſons whoſe names they wear. But I am confident they are the Services frequented in the Churches of Jeruſalem, Alexandria, Rome, Conſtantinople, and the parts of the Eaſt that followed S. Baſil, in celebrating the Euchariſt, from the time that they were put in this frame, and that to this frame they are reduced, through thoſe changes which ſeverall ages

have brought to passe, from a prescript form at the beginning, though not this. For example, That which is called S. Peters, is word for word the Canon of the Romane missall, with some parts of the Eastern Liturgies, which I find not yet to have been frequented in the Western. From hence we have ground enough to imagine, why it hath been called S. Peters. That of S. James we may discern to be the service of the Church of Jerusalem, by the particulars of it related to in the Catechises attributed to Cyrill of Jerusalem, *Catech.* v. That of S. Mark may be discerned for the Service of the Church of Alexandria, by the great agreement it carrieth with that of S. Cyrill sometimes Patriarch, and with the Ethiopick received from thence, as from their Mother-Church, both in *Biblioth. Patrum.* But as for the alterations to which it is to be believed these Liturgies have been subject from time to time, we have this confession of Victorius Sciatach, the Maronite at Rome, in his Preface to Velsenius of Ausburg, before the three Liturgies, which at the request of his friends, he turned for him out of the Arabick Copy sent him by Scaliger. *Nam ut Latini ipsi & Græci Pontifices, multa deinceps in suis Liturgiis, quas jam indè ab Apostolis acceperant, pro re nata, vel immutarunt, vel addiderunt: ità etiam ab Alexandrinis & Ægyptiis, par est credere,*

credere, pro temporum opportunitate facilitatum. For as the Latine and Greek Prelates either added or changed, upon occasion, divers things afterwards, in the Liturgies which they received even from the Apostles: so is it meet to think was done according to the occasion of times, by those of Alexandria and Egypt. Of the Alterations made in the Romane Service by the Popes Gelasius and Gregory the Great, beside others, the remembrance is quick and fresh in divers Writers. The like it is reasonable to conceive of other active Prelates. This he very pertinently argueth afterwards from the Copie which he translated, in which the Liturgie called S. Basils was couched at large. Of the two that remain, intitled to Gregory the Divine and S. Cyrill, nothing was set down but the passages of difference from that of S. Basil. Though being subject to such continuall alterations, we cannot be bound to believe them, as they are, to have been composed by those persons whose names they bear. And this truth we must take notice to be of great advantage to the cause of that Reformation which we professe. For presuming, as we do, that an alteration in matter of Religion hath come to passe, what better account can we give how it should be effected, what more reasonable way can we assigne, of conveighing it into the minds of the

the people, then by unſenſible alterations in the form of publick ſervice? which ſo long as we know in generall to have been done, there is juſt cauſe otherwiſe to preſume, that it hath been to that purpoſe which we oppoſe. And if the traces hereof were well hunted in particular, perhaps it might be made to appear to common ſenſe, in the main particulars which we profeſſe to reform. So when demand is made to exhibit the Copies of Primitive Liturgies, the caſe is much as it was of old at Athens, in the diſpute about Theſeus his ſhip in Plutarch, Whether this which had been ſo changed, that no man could tell what part of it remained, were the ſame or not. Suppoſe we leave the Probleme to thoſe keen wits of Greece, that ſtarted it, I ſuppoſe it could not be queſtioned on any ſide, that there had been once ſuch a ſhip of Theſeus. In our caſe I ſhall hope to produce ſome ribs or limbes of the ſervice practiſed and preſcribed by the Apoſtle for the ſubſtance of it. And therefore, though I preſume not with that Maronite, that the Apoſtles themſelves preſcribed the form, and delivered to thoſe which ſucceeded them, having ſhowed afore, That for that time the parts of it were miniſtred by immediate inſpiration of Gods Spirit: yet this I will take upon me to conclude out of the premiſes, that as it had been in the

Synagogue

Synagogue afore, so in the Church afterwards, when those inspirations were ceased, they betook themselves on all hands to prescript forms, which at the first derived from the Primitive practice, retained that agreement in severall places which in the substance of them still appeareth. And being propagated from the greatest Churches at the first, have at length all yielded in a manner to the principall. By *Balsamon in Can.* xxxii. *Sex. Syn.* and his answer to Mark Patriarch of Alexandria, it appeareth how desirous the service of S. Chrystostome, that is, of Constantinople, was to put down these of Jerusalem and Alexandria. And it is well enough known how the Romane Masse, which was once the Gregorian Service, hath abolished the Spanish, Gaulish, and Germane Orders, and confined that which is intitled to S. Ambrose to his own Church of Millain. That this perpetuall practice of the Church, of prescript forms of Service is not against the Principles of the Reformation, or the judgement of chief Reformers, a few words shall serve to conclude. In particular, in this of England, for which I plead, That the Principall of the Clergie should be imployed to advise the whole kingdome assembled, to inact a Form of Service, to the purpose that those which could make no Prayers of their own head, might use it as

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cork to help them to ſwim with, not for any of theſe conſiderations expreſſed afore, eſpecially the practice of it once inacted, having been without interruption ever ſince, is a thing ſo farre from common reaſon to conceive, that it is hard to believe that thoſe which ſpeak it believe themſelves in it. In Luthers Reformation the queſtion is not made, though there is no reaſon to be ſhowed, why their example ſhould not be drawn into conſequence here. As for the other according to Calvine, ſo farre as my lot hath been to know the preacher of it, I confeſſe it is a thing which hath made me much marvel, to ſee them ſo punctuall in practiſing their form preſcribed, that ſcarce any thing came from the Miniſters themſelves, but that very ſhort prayer afore the Sermon, wherein they recommend themſelves and their performance to the bleſſing of God, as you ſaw the faſhion was in the Ancient Church. Becauſe it is found that the opinions, which this Church hath been diſquieted with, were taken up upon unreaſonable affectation to be conformable with them, thoſe that pretend their example are bound to ſhow us among them the Principle whereupon this point is condemned, that a preſcript Form is that which the Apoſtle forbiddeth in *Quenching the Spirit*. Therefore it will not be enough to ſay, That divers Churches

Churches of that Reformation, use to neglect the Order appointed them, and use the voluntary conceptions of their Ministers in publick Prayers. For that may be thought of all, and of us, for the reasons premised must be thought an example of ill consequence, & not for this Church to imitate. But it is requisite to alledge the same reason from their Doctours, and to show that they disallow set Prayers, as *Quenching the Spirit.* To which purpose I have not yet heard any thing produced either from the Fathers of the Church or from the Reformed Doctours. And therefore till that be done, I am bold to send home that Principle to them that have most right to own in, that is, to those of the separation from this Church of England, or rather to those Germane Sectaries, that dreamed of Enthusiasmes, and immediate inspirations.

CHAP. VIII.

Of times of Assemblies. Daily Morning and Evening Service is for the edification of the Church. Humane Institution of Festivals lawfull. Publick Service upon them, and upon weekly and yearly times of Fasting, is for increase of godlinesse. Of frequent celebration of the Eucharist. Houres of Prayer among the Apostles and Primitive Christians, from the Synagogue. Festivals of the Law for glad-

gladneſſe, and thoſe of humane inſtitution in the Synagogue. Of Faſting-dayes in the Synagogue and Primitive Church. How the Euchariſt was frequented in the Primitive Church. The Order of this Church agreeable with the judgement of chief Reformers.

THe next point concerning in generall the Order of Publick Service, is the difference of times, and dayes, and houres, in reſpect of frequenting our Aſſemblies for the purpoſe of it: And firſt, the Order of daily Morning and Evening Service, how much it concerneth the edification of the Church, that is, the training of it in the exerciſe of Godlineſſe. A point otherwiſe to be pleaded then the reſt. For in other matters we have reaſon, or at leaſt the ſhadow of reaſon, to deal with: In this, it is not for Chriſtians to alledge, That it is not for the honour and glory of God to be ſerved in publick, or that it is not for the benefit of his people to joyn together in addreſſing their petitions, in procuring their daily wants at his hands. Nevertheleſſe, as if theſe conſiderations were to give way to the occaſions of the world, thoſe that deny them not to be valuable, are content to let them, and the Order of daily Service grounded upon them, be uneffectuall and to no purpoſe. This is not the place to diſpute how much the conſideration of Gods

Gods Service is to out-weigh the world and the occasions of it. Onely, because it may be said, How many idle bellies are maintained in the Church of Rome, to Pater over their Mattens and Evensongs, in a manner not regarded by themselves, and a language not understood by the people: let it be considered, what greater advantage the devil could wish to make of this abuse among them, then upon occasion of it to bring the Service of God into disuse among us; or how he could have improved this scandall to more purpose, for the hindering of Goodnesse, then rooting out the substance of Gods Service, rather then reforming the abuses of the manner of it. In the next place, the difference of Festivall and Fasting-dayes from the ordinary, in respect to the Service of God upon them, is an Order much concerning the edification of the Church, in the exercise of Godlinesse. Here indeed some pretense of reason hath been made, to shew that it is not in the power of the Church to appoint Festivall dayes, as a thing contrary to the tenour of the Law which saith, *Six dayes thou shalt labour and do all that thou hast to do.* I know not whether men by this time be ware of the mistakes which this reason involveth, because it maketh not so much noise in these dayes: but without doubt it was alwayes a grosse inconsequence, to imagine an office

office of the second Table, of labouring in ordinary work, to be commanded by a law of the first Table: but without doubt it was alwayes a grosse inconvenience, to imagine God to give a command here, which we must suppose him to crosse afterwards in the law of Moses, when he cometh to appoint New-moons and other Solemnities to be observed on these six dayes. Therefore when the Commandment saith, *Six dayes thou* SHALT *labour*, the meaning is, *Six dayes thou* MAYEST *labour*: thou art licensed and not forbidden to do thy daily work on them, by this Commandment. So it is translated in our last English, Exod. xxxi. 15. *Six dayes may work be done:* And in the Ebrew the same word standeth for both senses. Last of all, whereas it is known that there were in the Jews Calendar, at the time when our Lord Christ lived upon earth, divers Solemnities besides those that were appointed by the law of Moses, of which something must be said afterwards; and we know by the Gospel, that our Lord himself kept the Feast of the Dedication instituted by Judas Macchabeus, by that particular we are assured, both that he observed the rest, and that by observing he allowed and commended the Institution in generall, for the purpose whereof we speak. For, the blessings of God, whereof these Solemnities renew the remembrance,

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are of that esteem to the Church, that we are not able to expresse too much thankfulnesse in taking that occasion of solemnizing his Service. And the greatest part of Christians are such as will receive much improvement in the principall Mysteries of our Faith, by the sensible instruction which the observation of such Solemnities yieldeth. The remembrance of the Birth, the Sufferings, the Resurrection and Ascension of Christ, the Coming of the Holy Ghost, the Conversion of the Gentiles by sending the Apostles, the way made before his coming by the Annunciation of the Angel, and the coming of the Baptist, as it is a powerfull mean to train the more ignorant sort in the understanding of such great Mysteries, so it is a just occasion for all sorts, to make that a particular time of serving God, upon which we solemnize those great works of his. For the purpose is not to hinder the occasions of the world, by setting aside mens ordinary work, but to preferre the Service of God before it. If the Publick Service of God be of better esteem then the businesse of this world, well may the Church own all the means by which she laboureth to procure the exercise of it: but if the businesse of this world, so far as it hindereth not the Service of God, be good & commendable, she shall not need to own the restraint of it further then it tendeth to that purpose.

Therefore provided, as it is among us, that the wholesome effect of this Ordinance vanish not in the excessive multitude of Festivals, ordinary occasions crowding out the remembrance of those that deserve it; it will not serve the turn to say, That the Papists have made these Solemnities the occasion of worshipping the Saints that own the dayes: To that must the same be answered as afore, That it is the use and improvement that the devil would chuse to make of such scandals, to prevent the abuse of Gods Service, by rooting out the exercise of it. As for particular Solemnities of Fasting, by the week, or by the yeare, we are to consider that abstinence is not onely the cure of that sensuality which surfet breedeth, but the most powerfull means to represent unto a man the whole condition of his soul towards God. Would a man desire to humble himself in the consideration of his offenses? Let common sense be judge, whether he shall do it full or fasting to better purpose. Wherefore, being subject to runne into offense from time to time, what more wholesome Ordinance can the Church have, then to Assemble from week to week to humble our selves in the presence of God, and to labour to divert his due wrath, that it light not upon us in generall or in particular? And being subject nevertheless to heap wrath against our selves, by slighting

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our continuall humiliation and repentance, what more Solemn Ordinance could reason deviſe, then Faſting before Feſtivals, then before the moſt Solemn yearly Feſtivall, the moſt Solemn yearly Faſt; by humiliation going before, to eſtate us in the right of thoſe bleſſings which then we celebrate? Our Lord in the Goſpel hath ſaid of his Diſciples, *When the Bridegroom ſhall be taken from among them, then ſhall they Faſt in thoſe dayes*: Should Chriſtians never Faſt but when publick calamities, or extraordinary occaſions of the Common-wealth call for it, well may it be asked, Where is the effect of theſe words? I ſpeak not now of any difference of meats for conſcience ſake, in that abſtinence is not ſeen in the conſideration now in hand: But I ſpeak of the Service of God upon theſe occaſions, which being appointed for humbling of our ſouls in conſideration of our offenſes, common ſenſe will not refuſe, that abſtinence is neceſſary for the purpoſe. If it be ſaid in this point as afore, That the Papiſts have abuſed this Ordinance to a ſacrilegious opinion of Satisfaction, and Merit, and the worſhip of God: having declared a juſt and true reaſon and ground of the Ordinance, according to which it is no worſhip of God, but the opportunity and means of his due and requiſite Service, the anſwer muſt be as afore, That it

is the advantage which the devil would wish to make of such abuses, to make them the pretense to root out the Service of God, and so to save the pains of reforming it. The last consideration which I referre to this head, concerneth the frequent Celebration and Communion of the Eucharist, which is indeed the crown of Publick Service, and the most solemne and chief work of Christian Assemblies. And though for the particular time of Communicating, it is rather commended then injoyned, yet the remembrance it importeth is so proper, so particular to the Profession we make, that our Assemblies are never so like the Assemblies of Christians, as when it is celebrated. And though it is not in men so to command the occasions of the world, as to be alwayes disposed to communicate, yet, that in the generall of the Church there should not alwayes be persons disposed to communicate, that it should not be celebrated for those which are disposed to communicate, is an inconvenience, for which nothing but too much love of the world, too much backwardnesse from spirituall duties, can be alledged. For if it be said, That the Church of Rome, by retaining the Custome of celebrating day by day, hath turned the Communion into a Sacrifice for the quick and dead; the answer must be as afore, That it is the use which the enemy of mankind would

would chuſe to make of their abuſes, to perſwade men, that ſo long as private Maſſes are aboliſhed, they are at freedome to be ſecure of the frequent Celebration and Communion of the Euchariſt. If any man think that under this which hath been ſaid, there is an intent to ſhoulder out Preaching, by commending other cauſes of Religious Aſſemblies, he ſhall both wrong my meaning, and miſtake the truth of the cauſe. He that will have men to Preach more then they learn, and to void thoſe crudities in the Church which were never digeſted in their ſtudies, perhaps may have reaſon to think, that where the ſtuff is ſlight, there the larger meaſure is due: but beſides the ſcandals ſuch raw doctrine muſt needs breed, he ſhall be ſure to bring a ſlight eſteem upon that Profeſſion, wherein God is ſerved no otherwiſe. But he that will provide abilities of men for ſo great a work, ſhall find, that theſe Aſſemblies on Feſtivall and Faſting-dayes, the occaſions whereof are here commended, ſhall miniſter opportunities of continuall Preaching, even beyond thoſe of hearing, alwayes for the edification of the Church, where men are able to ſupport the reſpect and eſteem of ſo great a work. It is now time to put together the Primitive practice of the Church, in the particulars here touched, deriving it as near as can be from the time of the Apoſtles.

It is thus written of the first Disciples, Acts ii. 42. *And they continued stedfastly in the Apostles Doctrine, and Communion, and in breaking bread, and Prayers.* And vers. 46. *And day by day continuing with one mind in the Temple, and breaking bread from house to house, did eat their meat with gladnesse and singlenesse of heart.* Again, iii. 1. *Now Peter and John went up together into the Temple, at the houre of prayer, being the ninth houre:* that is, three after noon. The Synagogues were instituted for the morall and perpetuall Service of God, by prayer, and praising him, and expounding his word, leaving the figurative worship of Sacrifices to the Temple: upon which nevertheless the circumstances of that morall Service depended, as hath been observed out of R. Moses Maimoni, Tephillah Ubircath Cohenim, *c.l. n.7.* and must be repeated here. Thus he delivereth; That correspondent to the daily Sacrifice Morning and Evening, there was ordered among them, and practised, one Service for the Morning, another for the Evening: that therefore called שחרית, this ערבית. And on Solemn dayes, when there was a Sacrifice more then ordinary offered by the Law, a third called מוסף, that is, over & above. Further, *n.* 8. That, as the limbes of the Evening Sacrifice were burning all night upon the Altar, so, in correspondence, there was order-

ordered a prayer at night, which, though not obligatory, he saith was practised by all Israel. Of the Service appointed for Fasting-dayes, at closing in the Evening, called therefore by them נעילה, I need say nothing here. C. ii. n. 2. he declareth, that because, when the Eve of the Passeover fell upon the Friday, the Evening Sacrifice was killed half an houre after noon; therefore the time from which the Evening Sacrifice became due was from thence to half an houre after three; which was called מנחה גדולה, the great Evening Service, the lesse being from thence to Sunne-set. So that he who prayeth this Service from half an houre after twelve, is disobliged of the debt of it: And upon what terms it is said, either at both these houres, or at the one, according to their orders, it followeth there, n. 3. Of these three Services, the Ebrew Doctours, Maimoni as afore, Abenezra upon *Psal.* iv. 6. R. Saadiah upon *Dan.* vi. 10. constantly expound the words of the Psalmist there; *Evening, and Morning, and at Noon will I pray, and cry aloud, and he shall heare my voice.* And that of Daniel, *He kneeled upon his knees three times a day, and prayed, and gave thanks before God, as afore time.* Whence it should seem, that when S. Peter went up to pray upon the house top about the sixth houre, *Acts* x. 9. his meaning was to observe the lawfull houre of the

Evening Service half an houre after Noon: though, being at Jeruſalem, he went up into the Temple with John at the houre of Prayer, being the ninth houre, when this Service was performed there, in the Aſſembly of the people. The ſame which Judith obſerved, as we reade, Judith ix. 1. *About the time that the incenſe of that Evening was offered in Jeruſalem, in the houſe of the Lord, Judith cried with a loud voice and ſaid.* According to that of the Pſalme, *Let my Prayer be ſet forth in thy ſight as the incenſe, and let the liſting up of my hands be an Evening Sacrifice*, as you heard afore, that their prayers in the Temple were offered at the time of incenſe. Thus the order of the Synagogue aimed at the Sacrifices, which by the Law were offered in the Temple. In the Church, it was received of very ancient time, to pray at nine, at twelve, and at three after noon, aiming, it ſhould ſeem, at the practice of the Synagogue, and of the Apoſtles according to it, but with the difference you ſee, that they prayed thrice in the day time, whereas the Jews third Service was at going to bed, as you have it in Maimoni as afore. Tertullian, *De Jejun. adv. Pſych. C.* x. ſheweth, that the houres of nine, and twelve, and three were cuſtomed for Prayer by the Chriſtians of that time, by proving it from the example of the Diſciples aſſembled, as S. Peter ſaith,

Acts

Acts ii. 15. upon the third houre of the day; of S. Peter, that went up to pray at the sixth houre; and of Peter and John, that went up to the Temple at the houre of prayer, being the ninth houre. And then it followeth; *Quod etiam suadet Danielis quoque argumentum, ter die orantis, utique per aliquarum horarum exceptionem, non aliarum autem quàm insignium exinde Apostolicarum, tertia, sexta, nona. Hinc itaq; & Petrum dicam ex vetere potiùs usu nonam observasse, tertio orantem supremæ orationis munere. Which also Daniel his praying thrice a day argueth, forsooth, excepting some houres, and those no other then these of the Apostles, which thence were more notable, the third, sixth, and ninth. Hereupon I would say, that Peter rather observed the ninth by ancient custome, praying the third time, as the last offering.* Here lieth the difference. It is the third prayer of the day, according to Tertullian, which Peter and John offered at the time of Evening Sacrifice, which these Ebrew Doctours make but the second. Whatsoever become of this difference, as concerning the houres of mens private prayers, the publick houres of the Temple, observed by the Apostles, became a President to the Church for the Publick Service of God at their Assemblies. In the Constitutions of the Apostles, they are exhorted to pray the Lords Prayer thrice a day, according to Tertullian,

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vii. 24. They are again exhorted to pray at other houres beſides, viii. 36. But as concerning their Aſſemblies, thus he inſtructeth the Biſhop to teach the people, juſt according to the practice of the Synagogue, alledged out of Maimoni ii. 58. Διδάσκων δ, ὦ ἐπίσκοπε, κέλευε καὶ παράινει τῷ λαῷ, εἰς τὴν ἐκκλησίαν ἐπιμελῶς ὄρθρου καὶ ἑσπέρας ἐκάστης ἡμέρας, καὶ μὴ ἀπολείπειν τὸ σύνολον. *But in teaching, O Biſhop, charge and inſtruct the people to be continually at Church, Morning and Evening every day, and not abſent at all.* Whereas upon Lords dayes, in the ſame place he remembreth three Services, which ſeem to be thoſe whereof the Canon of Laodicea ſpeaketh, where it appointeth the ſame Service of Prayers to be uſed, both at three and at Evenings, meaning upon Lords dayes, according to theſe Conſtitutions. It is not then this Authours judgement, (upon which I ſtand not) but it is the Example of the Apoſtles, and Primitive Diſciples, reſorting to the Temple to ſerve God with the Jews, in the Service there practiſed, and that according to the cuſtome of the Synagogue; but it is the cuſtome of the Church by him remembred, and derived from their Example, that muſt needs recommend with great weight unto us the order of this Church, as concerning daily Morning and Evening Service. And to the ſame purpoſe, in the Reformation, Calvine upon Acts iii. 1. *Inſtituerat Dominus*

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at Sacrificium vesperi & mane offerrent. Hoc exercitio docebantur ab Invocatione & cultu Dei incipere diem & claudere. God hath appointed the Jews to offer Sacrifice morning and evening. By this exercise they were taught to begin and close the day with calling upon God, and his Service. A little after, Primùm, quòd statas horas Deus veteri populo esse voluit, indè colligimus Ecclesiam non posse carere certâ disciplinâ. Ac hodie, nisi obstaret nimius torpor, utile esset quotidie haberi tales conventus. First, whereas God appointed his ancient people set houres, thence we gather, that the Church cannot be without a certain discipline. And at this day, if too much dulnesse hindered not, it were usefull every day to hold such Assemblies. Of Festivals appointed by the Guides of the Synagogue, not by the Law of Moses, we have foure, to my remembrance, expressed in the Scriptures. The first is that of Purim, *Esther* ix. 20. The second, the Festivall of the Law, upon *Tisri* xxiii. observed still among the Jews for making an end of reading the Law, which they begin to reade over again the next Sabbath; pointed at *Nehem.* viii. 9. ix. 1. as Scaliger *De Emend. Temp.* vii. *Not. in Comp. Jud.* hath excellently observed. It is first to be known, that the Festivals of the Law were appointed to be solemnized with mirth and gladnesse of heart: wherefore they are called, Num. x. 10. *The dayes of your glad-*

gladneſſe. And in the Pſalme for the Sabbath, xcii. 4. the Pſalmiſt in this reſpect, *For thou Lord haſt made me glad through thy works*, ſaith he, *I will triumph in the works of thy hands*: expreſſing the ſubject of that gladneſſe, the remembrance of the Creation, upon that day celebrated. Though the obſervance of reſt upon the Sabbath was ſtrict, yet when our Saviour went into the houſe of one of the chief Phariſees to eat bread on the Sabbath, *Luke* xiv. 1. this invitation and entertainment is argument enough that it was Feſtivall, for the manner of obſervance. Hereupon it is, that the people falling to weep upon hearing the Law read, the firſt day of the Feaſt of Tabernacles, *Nehem.* viii. 9. are forbidden to violate the Law of the Feaſt, and commanded to obſerve the day in the right nature of it. Whereas the people then, being forbidden to mourn on the Feſtivall, are ſaid, ix. 1. to have faſted on the xxiiii. of that moneth, we have cauſe to preſume with him, that the Faſt, whereof they acknowledged the cauſe, upon the firſt day of that Feaſt, was deferred till the uſuall Solemnities of it were paſt; which by the Law ending upon the xxii. and the Faſt not kept till the xxiiii. it is plain that the reaſon was, the Feſtivall of the Law, falling then, and obſerved upon the xxiii. as now, not by the Law, but by the Conſtitution of their Elders.

Elders. The third is the Feast of the wood-offering, of which Nehem. x. 34. *And we cast lots among the Priests, the Levites, and the People for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed yeare by yeare, to burn upon the Altar of the Lord our God, as it is written in the Law.* And xiii. 31. *And for the wood-offering at times appointed.* The same Scaliger conceiveth out of Josephus, that this Festivall fell upon the xxii. of the moneth Ab, to which sense he referreth the words of Orach Hajim, Ab *est rex, quòd in eo cæderent ligna in Sacrificium*: Ab *is a King* (among Moneths) *because upon it they cut wood for the Sacrifice.* But the truth is that which the Misna relateth, *Mass. Taanith. C.* iv. *n.* 5. that it was held for nine dayes of severall moneths, whereof a great part fell in that moneth. For this is that which the Scripture saith, *At times appointed yeare by yeare.* The last is the Dedication of the Temple by Judas Maccabeus, which our Lord observed, *John* x. 22. neither is it within the compasse of common sense, to imagine that he did otherwise in the rest of the Solemnities, which were then for certain in the Jews Calendar. As for their times of Fasting, the day of Atonement stood by the Law of Moses, and the rest appointed for it, as strict as that of the Sabbath; but the nature of the observance quite otherwise; with

with humiliation and afflicting the Soul. There were divers other Fasts which the people took upon them to observe, not upon the Law, but upon publick Order and Custome, upon set dayes of severall moneths, as in their Calender is yet to be seen; whereof some are remembred in the Scriptures. *Zach.* vii. 5. and viii. 19. we reade of the Fasts of the fourth, and fifth, and seventh, and tenth moneths, in remembrance of those calamities which God had punished the sinnes of that people with upon those dayes, most of them still remembred in their writings. Besides, that which is read in the Law of Moses, Num. x. 9. *And if you go to warre in your land with your enemies that distresse you, then you shall blow an alarm with the Trumpets:* hath been from old time understood, in the practice of that people, of all distresses that came upon them for their sinnes, and of Proclaiming Fasts for strict repentance, and diverting Gods wrath, Maimoni, *Taanioth. C.* i. *num.* 1. The Order of which Fasts was grounded upon that which the words of the Pharisee point at, Luke xviii. 12. *I fast twice in the week.* For without doubt the second and fifth day of the week, Mundayes and Thursdayes, were observed many ages afore that, for the purposes which the same Rabbi specifieth. Tephillah Ubircath Cohenim. C. xii. n. 1. משרה רבינו ונו, *Our Lord Moses appointed Israel*

Israel to reade the Law at morning Prayer upon the Sabbath, and the second and the fifth, that they might not rest three dayes from hearing the Law: and Esra appointed to reade it at evening Prayer upon the Sabbath, because of idle persons. And he ordered that three men should reade upon the second and fifth, and not lesse then ten verses. And in Megillah. C. i. num. 6. בני הכפרים וכו׳, *those that dwell in villages, that Assemble not in the Synagogues, but upon the second and the fifth.* These are his words, by which it appeareth, that these dayes were more solemn for Assemblies, then the rest of the week, seeing that in villages they Assembled upon them in the Synagogues, which upon every day they did not. The words of the Pharisee bear further, that they were observed with fasting: and, besides Epiphanius, their own writers have delivered no lesse. But the observance, without doubt, was not so strict upon them, else could not the Pharisee have alledged it for his own praise. And the Order of proclaimed Fasts, whereof I began to speak, argueth no lesse. It was at the least for three dayes, beginning at the Munday, and so on the Thursday, and Munday next, Maimoni *Taaniot. C. i. n.* 5. But if seven dayes of fasting were appointed, then they went on interchangeably from the first Munday, *C.* iii. *n.* 5. So the Congregation fasted not on Sabbaths or Festivals, neither

ther did they begin fasting on New-moons, or the Dedication, or Purim, or the working day of a Feast, (that is the dayes that come between the first, and last of the Passeover and Tabernacles) but if they had begun afore, they went on upon these dayes, *C. 1. n. 6, 7.* If these dayes then had been fasted ordinarily with such strict observance, then could not the extraordinary Fasts, which were purposely cast upon the same dayes, have been perceived. The institution and observation of these Solemnities in the Synagogue, as it regarded no Ceremoniall Service, which figured things to come, but the Service of God by publick Prayers, and the Praises of God with hearing his Word upon the remembrance of his blessings, or of our misdeeds, was a due President for the Church to follow, according to the chief occasions ministred by the Principles of our Faith. The Resurrection of our Lord in the first place. Who can doubt that the proper day of it was solemnized from the beginning, acknowledging, as we do, that it was the ground of determining the day which we celebrate through the yeare, in stead of the Jews Sabbaths: and seeing the Apostles assembled the next Pentecost after it, *Acts* ii. 1. we know there was from the beginning a great deal of difference and debate about the time, those ancient Christians of Asia solemnizing

nizing it according to the Moon, by a cuſtome pretended to come from S. John: (whereof we reade in Policrates his Epiſtle related in Euſebius, *Eccl. Hiſt.* v. 22.) the reſt upon the firſt day of the week, upon which our Lord roſe again. Theſe that differed ſo much about the time, agreed alwayes in obſerving the Feſtivall. So they did in obſerving the Faſt before it, that were at much difference as well about the number of dayes, as the meaſure of abſtinence. Ireneus in his Epiſtle to Victor of Rome, in Euſebius, Eccleſ. Hiſt. v. 23. Οὐ γὰρ μόνον περὶ τῆς ἡμέρας ἐστὶν ἡ ἀμφισβήτησις, ἀλλὰ καὶ περὶ τὸ εἶδος αὐτῆς τῆς νηστείας· οἱ μὲν γὰρ οἴονται μίαν ἡμέραν δεῖν αὐτὸν νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας· οἱ δὲ μ'. ὥρας ἡμερινὰς καὶ νυκτερινὰς συμμετροῦντι τὴν ἡμέραν αὐτῶν. *For the difference is not about the day alone, but about the very kind of faſting: for ſome think they are to faſt one day, ſome two, ſome more; ſome meaſure their day fourty houres of the day and night.* The Paſſion-day was commonly kept of all with Publick Faſting, as Tertullian acknowledgeth, *De orat. c.* 14. that is the one day whereof Ireneus ſpeaketh. But beſides, *De Jejun. c.* 2. relating the opinion and practice of the Church, againſt which he writeth there for the diſcipline of Montanus, *Certè in Evangelio illos dies jejunio determinatos putant quibus ablatus eſt ſponſus.* *For certain they think,* ſaith he, *thoſe dayes to be appointed for Faſting in the*

Gospel, on which the Bridegroom was taken away. That is the Passion-day and the Saturday after it, according to Tertullian, *De Jejunio.* 14. where the Sabbath or Saturday is qualified, *Nunquam nisi in Paschâ jejunandum: Never but at Easter to be fasted.* And the appointment of the Gospel, whereof he speaketh, is that, Mark ii. 20. *The dayes shall come in which the Bridegroom shall be taken from you, and then shall ye fast in those dayes:* or, on those dayes, as then it seemeth they understood it. But in that which remaineth of Irenæus his words, there is, and seemeth to have been for divers hundred years, a slight difference of reading in the copies of Eusebius, which inferreth a main difference in the sense: That reading which Christoferson translated in Latine, acknowledged of late by Petitus, *Var. Lect.* iii. 4. (though it is unknown to me from what copies) hath them thus: Οἱ μὲν γὰρ δοκοῦσι μίαν ἡμέραν δεῖν αὐτὸν νηστεύειν, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ μ'. ὥρας τε ἡμερινὰς καὶ νυκτερινὰς συνμετροῦσι τὴν ἡμέραν αὐτῶν. That is, *For some think they are to fast one day, some two, some more, some fourty: and they measure their day by the hours of the day and night.* Meaning that when they fast, they fast from evening to evening. Which is more, Ruffinus read it no otherwise: for thus he translateth those last words, *Nonnulli etiam quadraginta: Ità ut horas diurnas nocturnásque computantes diem flatuant.*

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Meaning, that some fasted fourty dayes, but that those which fasted fourty dayes, computed every day foure and twenty houres of the day and night. By this reading, those some of whom Ireneus speaketh, kept Lent fourty dayes, even afore his time: though as Petitus fairly conjectureth, not upon all, but upon some dayes of each week, as it hath been shewed, that the Jews kept their long Fasts but on Mundayes and Thursdayes; and as he duly proveth, that in S. Augustines and Leo the Greats time, they fasted the Lent at Rome but three dayes in a week. The other reading related afore, is from Robert Stevens Greek, which Nicephorus followeth, for so he is translated in Latine; *Nonnulli autem quadraginta horis diurnis nocturnisque diem metiuntur*: to say, *That some measured that one day which they fasted, by fourty houres of the day and night.* To make good which reading, B. Rhenanus in his Preface to Ruffinus, complaining of the want which he found of the Greek of Eusebius, out of which much might have been mended in that Latine, instanceth in this passage thus: *Incidi nuperrimè in* σύνοψιν *quandam* τῆς εὐαγγελικῆς ἱστορίας *Græcam, quam cùm evolverem, occurrerunt forte fortuna Irenæi verba quæ Eusebius,* C. xxiii. L. v. *citat, de jejuniorum diversitate, sic Græcè habentia*; Οἱ μὲν γὰρ μίαν μόνον ἡμέραν ἐνήστευον, οἱ δὲ δύο, οἱ δὲ πλείονας, οἱ δὲ μ'. ὥρας μόνας ἡμερινὰς

καὶ νυκτερινὰς, ὥραν ἀντὶ ἡμέρας νηστεύοντες. *Very lately*, saith he, *I lighted upon a certain abbridgement of Evangelicall History in Greek, which turning over, I met by mere chance with the words of Ireneus, which Eusebius citeth*, xxiii. 5. *concerning difference in fasting, which in Greek runne thus; For some fasted one day, some two, some more, some fourty houres of the day and night, fasting an houre for a day*: that is, fourty houres for the fourty dayes of Lent afterwards. This reading maketh the conjecture probable, that it was first called τεσσαρακοστὴ or *quadragesima*, for the number of fourty houres, which they fasted at the beginning for the time of our Lords being under the power of death, from twelve on Friday till the Sunday morning. For in the Constitutions of the Apostles v. 14. the Fast is not to be ended till then at Cocks crowing, which afterwards was inlarged to fourty dayes, as the Authour alledged by Rhenanus saith, *That it was at the first of fourty houres, an houre for a day*, to wit, of those dayes that were observed afterwards. The issue of this dispute, Whether fourty dayes were observed in the Church before Ireneus his time, or not, must rest upon the true reading of his words in Eusebius: For though there is mention of τεσσαρακοστὴ or *Quadragesima* in Ignatius, and perhaps elsewhere, yet it is not said to be called so from fourty dayes, in the writings of

of those times, to my knowledge. In the mean time it is manifest, that there is no time of the Church to be assigned, when the Festivall of the Resurrection, and the Fast afore it, was not solemnized. The Fast upon Wednesdayes and Fridayes is referred to the like reason in the Constitutions of the Apostles, v. 14. vii. *The Wednesday is to be fasted*, saith he, *because on it our Lord was betrayed, and the bargain made between Judas and the Priests. The Friday, because he suffered upon it.* Epiphanius alledging the like reason, referreth the order to the Apostles, Expos. Fidei Cathol. Συνάξεις δὲ ἐπιτελούμεναι ταχθεῖσαί εἰσιν ὑπὸ τῶν Ἀποστόλων, τετράδι καὶ προσαββάτῳ, καὶ κυριακῇ, τετράδι δὲ καὶ προσαββάτῳ ἐν νηστείᾳ ἕως ὥρας ἐννάτης. *But the Assemblies we hold are appointed by the Apostles upon the Wednesday and Friday, and upon the Lords day; upon those in Fasting untill the ninth houre.* I marvell not to heare him referre those Customes, whereof they knew no beginning, to the Order of the Apostles. But the terms on which the Catholick Christians stand against Montanus and his sect, in Tertullian, *de Jejun. c.* ii. may help to lead us to the true ground of it: *Itaque de cætero indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. Sic & Apostolos observasse, nullum aliud imponentes jugum certorum & ab omnibus obeundorum jejuniorum; proinde nec*

ſtationum, quæ & ipſæ ſuos dies habeant, quarta feria & ſexta, paſſivè tamen currant, nequeſub lege præcepti. Therefore otherwiſe (beſide the dayes on which the Bridegroom was taken away) *they ſay we are to faſt indifferently, arbitrarily, not upon command of the new diſcipline, according to each mans times and occaſions. And that ſo the Apoſtles obſerved, impoſing no other yoke, of certain Faſts to be performed of all, neither by the ſame reaſon, of Stations, which, they ſay, have alſo their dayes of Wedneſday and Friday, but of ordinary courſe, under the law of no precept.* For which cauſe he calleth theſe Stations, *ſemijejunia*, or, *half Faſts*, c. 13. of that book. The Wedneſday and Friday Aſſemblies of the Primitive Chriſtians, with Faſting, were not of ſuch ſtrict and ſolemn obſervance. No more were thoſe of Mundayes and Thurſdayes in the Synagogue, and therefore taken up, in imitation of the Synagogue, and upon the like reaſons. The generall whereof is well laid down by S. Hierome upon *Gal.* iiii. 10. His queſtion is, how the Church, appointing Feſtivals and ſet times of Faſtings, is clear of the Apoſtles charge upon the Galatians there, *Ye obſerve dayes, and moneths, and years; I fear leſt I have laboured upon you in vain.* His anſwer is, firſt, *Et nè inordinata congregatio populi fidem imminueret in Chriſtum, propterea dies aliqui ſtatuti ſunt, ut in unum omnes pariter veniremus,*

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non quòd celebrior sit dies illa quâ convenimus, sed quòd, quacunque die conveniendum sit, ex mutuo conspectu laetitia major oriatur. And, lest the disorderly assembling of the people should abate faith in Christ, therefore certain dayes are appointed for all to assemble at once: not because the day on which we assemble is more notable then others, but because on what day soever we assemble, by seeing one another, more gladnesse ariseth. Meaning that gladnesse wherewith they celebrated their Festivals. So his mind is, that all difference of dayes among Christians, is in respect to the Order of their Assemblies, and that in respect to the work of those Assemblies. Again, *Qui subtilius respondere conatur, dies omnes æquales esse ait, Jejunia autem & Congregationes, inter dies, propter eos, à viris prudentibus constitutos, qui magis sæculo vacant quàm Deo, nec possunt, imò nolunt, toto in Ecclesia vitæ suæ tempore congregari, & ante humanos actus, Deo orationum suarum offerre Sacrificium.* One that indeavoureth to make a more subtle answer, saith, that all dayes are equall, but that Fasts and Assemblies are appointed among other dayes by discreet men, for those that spend more time in the world, then on God, and can not, nay will not assemble all dayes of their life, in the Church, to offer unto God the Sacrifice of their Prayers before humane actions. Adding, that whereas the Jews Service was confined to certain times, that of Christians is al-

alwayes seasonable. The Primitive Christians were alwayes assembled, alwayes in posture for the Service of God, as we reade in the *Acts*: when the number increased, there was no expectation of humane reason, that they could continue so unanimous in frequenting their Assemblies for that purpose. The neglect of them must needs prove an abatement; the disorder of them, a scandall to the Faith. Here the wisdome and the authority of the Church-guides behoved to take place, by customing certain times, whereof the occasion was justest, to confine men from Secular imployments to better purposes. And how this course prevailed in matter of Festivals, I referre to those well known words of S. Augustine, *Ep.* cxviii. where being to instance in some universall custome of the whole Church, *Sicuti*, saith he, *quòd Domini Passio, & Resurrectio, & Assensio in Cœlum, & Adventus de Cœlo Spiritûs sancti, anniversariâ solennitate celebrantur, & siquid aliud tale occurrit, quod servatur ab universa, quacunq; se diffundit, Ecclesia. As, that the Passion, the Resurrection, and Ascension of our Lord into Heaven, and the Coming of the Holy Ghost from Heaven, is celebrated with yearly solemnity, and if there be any thing else which all the Church, whersoever disperſed, observeth.* As for times of Fasting, the answer of our Lord importeth two things; First, that his purpose

purpose was, that the outward freedome, which he allowed his Disciples for the time, should symbolize with the inward comfort which the Gospel professeth, and conduct and train them (as trained they were by his Doctrine, in divers particulars, by corporall to spirituall things) to understand it. The second, the reason of this purpose, because they were old vessels for the present, which a strict discipline for the present might cause to flie in pieces: but when the new wine of the Holy Ghost should make the vessels new, into which it was put on the day of Pentecost, then should they Fast, then should they be willing to undertake the discipline which their Profession suited with. Accordingly we may find them serving God with Prayer and Fasting, *Acts* xiii. 3, 4. xiiii. 23. But because disorder or coldnesse in this voluntary performance might disadvantage the Faith, it soon proved time to bring those voluntary observances to set rules of practice. These causes thus disposing the Church, and the President of the Synagogue directing not to do lesse, what course should it observe, but, instead of Mundayes and Thursdayes used in the Synagogue, to practice Wednesdayes and Fridayes for this purpose? holding in them a convenient distance from the Lords day, as those other did from the Sabbath. Their Writers tell us, besides the reason specified

cified out of Maimoni afore, that they might not rest three dayes from hearing the Law, that they made choice of Mundayes and Thursdayes in regard of some great calamities that befell their nation upon those dayes: What marvell is it if the Church had regard to those which befell our Lord on the Wednesday and Friday, the other Morall reason of assembling once in three dayes for Gods Service concurring? Those ancient Christians of Tertullians time, conceived that the Fast afore Easter is appointed in the Scripture, which saith, *The dayes will come that the Bridegroom shall be taken from among you, and then shall ye Fast in those dayes*, and Tertullian is content to have it believed, because Montanus required that and more. But S. Augustine found that there is a command in Scripture to Fast, but no time commanded when it shall be done, *Ep.* lxxxvi. So he would have accepted their reason, as an allusion handsomely symbolizing with the nature of Fasting, but the appointment he must needs referre to the Custome of the Church, and the Ordinance of the Guides of it. It is not much otherwise with those other dayes wherewith some inlarged the Fast afore Easter, even afore Ireneus his time: It is not much otherwise with the Wednesday and Friday Assemblies, though Tertullian is willing to have them both counted innovations

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in the Church, on purpose to bring them into rank with Montanus his discipline, for which he pleadeth, recharging the Catholick Christians, *Et præter Pascha jejunantes, ultra illos dies quibus ablatus est sponsus, & Stationum semijejunia interponentes. Both as Fasting besides the Passeover, over and above those dayes on which the Bridegroom was taken away, and interposing the half Fasts of Stations*, De Jejun. c. 13. But the betraying of Christ and his death, is a reason that may take place to move them that have resolved to appoint set dayes of Fasting every week, to chuse the dayes on which those things fell out afore others, especially being in a convenient distance from the Lords day, the Assemblies whereof were most solemn; otherwise, to think that there was no more reason then that for an appointment of such consequence, is to make them as childish as they would have them, that had rather despise then either observe or understand their Ordinances, though the purpose be no more then to bring the precepts of Fasting and of the Publick Service of God, into the ordinary and uniform practice of his Church, which being commanded but in generall, without such particular appointment are not like to be exercised to great purpose. Whereas the discipline of Montanus, set up in downright terms as schisme in the Church

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by assembling apart for the exercise of their own particular and voluntary observations, whatsoever heresies besides it may have been imbarked with. How ancient the observation of Wednesday and Friday Assemblies was in the Church, is to be valued by the recommendation of them in Ignatius, *Ep. ad Philip.* and Clemens Alexandrinus, *Strom.* v. How uniform the observation of them was in the Ancient Church, is to be known from Epiphanius his words, *Hær.* lvi. Τινὶ δὲ οὐ συμπεφώνηται, ἐν πᾶσι κλίμασι τῆς οἰκουμένης ὅτι τετρὰς καὶ προσάββατον, νηστεία ἐστὶν ἐν τῇ ἐκκλησίᾳ ὡρισμένη; *Who agreeth not,* saith he, *in all climates of the world, that the Wednesday and the Friday are Fasts appointed in the Church?* And when Tertullian saith in the same *C.* 13. afterwards, that the Bishops were wont to appoint extraordinary Fasts upon occasions which made the Church solicitous; there can no question be made, but they were wont to chuse the Wednesdayes and Fridayes to be observed with more strictnesse upon these occasions: because we saw afore that all Fasts that were indicted in the Synagogue, were by Order to fall upon the Mundayes and Thursdayes, which in a lower degree they observed otherwise. And therefore the Orders of this Church of England, instituting Festivals for the Publick Service of God, in remembrance of his most remarkable blessings, instituting times of Humi-

miliation and Fasting, for diverting his wrath, which our sinnes contract from time to time, standeth recommended to us by the practice of the most ancient times of the Church. Setting aside difference of meats for conscience sake, whereof we speak not here, as was said; opinion of Merit, of Satisfaction, of the Worship of God, being abolished, by the reason of the Institution here professed, the form of Service appointed by the Church, recommendeth the difference of dayes, to our devotions. And though we come not near the strictnesse of Abstinence, wherewith in the Primitive Church they were wont to afflict themselves, (and perhaps for very good reasons we come not near it) yet to assemble for the Publick Service of God (even in those places, where there is not opportunity to Assemble every day, as you saw it was practised in the Synagogue) to abstain till these Assemblies be over, setting aside the favour we lend our own ease, must needs appear most commendable. I cannot say that this Institution in respect of set dayes for Fasting, hath found so good respect for the particular in the Reformed Churches: the generall reason is thus set down by Melanchthon, among chief Reformers, Apol. Confess. de Trad. p. 171. *Cæterùm ritus humanos observabant,— Otherwise the Fathers observed humane rites for outward*

ward benefit, that the people might know what time to Assemble, that all things might be done in Churches, orderly, and gravely, and exemplarily; last of all, that the common sort might have some Pædagogie or discipline. For the differences of Times, and varieties of Rites, serve to put in mind the Common sort. And by and by afterwards, *Dicit probandas esse Traditiones,* — *Epiphanius disputing against the Eucratites, saith, That Traditions are to be allowed, that are made,* διὰ τὸν ἰσχνάτειαν, ἢ διὰ τὸν πολιτείαν, *that is, either to restrain the flesh, for discipline of the vulgar, or for Order and Government sake. And we think that Traditions may well be retained for these causes: That the people be at Service sober,* (that is, fasting, as it followeth) *as Josaphat, and the King of Niniveh proclaimed Fasts: Likewise, that the Order and practice of the Church, may teach the Church what was done, at what time. Hence come the Festivals of the Nativity, Easter, Pentecost, and the like. This is that which Epiphanius saith, That Traditions were ordained for policies sake, that is, for Orders sake, and that such Order might put men in mind of the story and benefits of Christ. For marks of things, painted, as it were, in Rites and Customes, are much more effectuall to put the vulgar in mind, then writings.* Now the difference of ancient between severall Churches, in the point of Publick Service, upon Festivall and Fasting-

dayes,

dayes, is that which Epiphanius remembred afore, that the Assemblies upon Wednesdayes and Fridayes were held all Fasting till three after noon: and Tertullian, so long afore him, *De Jejun. C.* ii. acknowledgeth the Stations of the Christians were wont to be kept on Wednesdayes and Fridayes, till three after noon; which he out of the leaven of Montanus, is not content with. But of the Lords day Epiphanius in the same place, Τὰς δὲ Κυριακὰς ἁπάσας τρυφερὰς ἡγεῖται ἡ ἁγία ἐκκλησία, καὶ συνάξεις ἀφ' ἕωθεν ἐπιτελεῖ, οὐ νηστεύει. ἀνακόλουθον γὰρ ἐστιν ἐν τῇ Κυριακῇ νηστεύειν. *But all Lords dayes, this holy Catholick Church counteth glad dayes,* (τρυφερὰς serveth to expresse that of the Prophet Esa. lviii. 13. *And call the Sabbath Delight*, which the Jews call עוּנ השבת, *the* DELIGHT *of the Sabbath*) *and holdeth Assemblies from morning, fasteth not: for it is inconsequent to Fast on the Lords day.* So, to assemble in the morning, was the mark of a Festivall; to depart at three after noon, of a Fast. Further, Socrates v. 22. Ἄυθις δὲ ἐν Ἀλεξανδρείᾳ, τῇ τετράδι καὶ τῇ παρασκευῇ γραφαί τε ἀναγινώσκονται, καὶ οἱ διδάσκαλοι ταύτας ἑρμηνεύουσι· πάντα τε τὰ τῆς συνάξεως γίνεται, δίχα τῆς τῶν μυστηρίων τελετῆς· καὶ τοῦτο ἔστιν ἐν Ἀλεξανδρείᾳ ἔθος ἀρχαῖον, καὶ γὰρ Ὠριγένης τὰ πολλὰ ἐν ταύταις ταῖς ἡμέραις φαίνεται ἐπὶ τῆς ἐκκλησίας διδάξαι. *Again, at Alexandria on Wednesdayes and Fridayes, both the Scriptures are read, and the Doctours expound them, and all that belongeth to an Assemblie is done,*

done, beſides celebrating the myſteries. And this is an ancient cuſtome at Alexandria: for it appeareth that Origen taught moſt of his Writings on theſe dayes in the Church. Becauſe they took the Euchariſt to be a piece of Feſtivall obſervance, therefore they thought it not ſuitable when they faſted. Therefore it is ordered, *Conc. Laod. Can.* xlix. ὅτι οὐ δεῖ τῇ τεσσαρακοστῇ ἄρτον προσφέρειν ἐν μιᾷ ἐν σαββάτῳ, καὶ κυριακῇ μόνον. The meaning is, that the Euchariſt muſt not be celebrated in Lent, but upon the Sabbath, and Lords day, on neither whereof they faſted. Nevertheleſſe, in other places, this reaſon prevailed not. By Tertullian it appeareth, *De Orat. C.* xiiii. that in his time, and the parts where he lived, the Euchariſt was celebrated on dayes of Faſting. And in the ſame place he diſputeth againſt thoſe that forbore the Kiſſe of Peace (uſed in ſome places afore receiving the Euchariſt, in ſome places, after it, *Conc. Laod. Can.* xix. *Innocent.* I. *ad Docent.* 1.) upon dayes of Faſting: which was an obſervance of Faſting-dayes, derived from the Synagogue, where their faſhion was, not to ſalute one another when they faſted. Maimoni Taanioth, C. iii. n. 8. C. v. n. 11. And S. Baſil, Epiſt. cclxxxix. Ἡμεῖς μέντοι γε τέτταρσι καθ' ἑκάστην ἑβδομάδα κοινωνοῦμεν, ἐν τῇ Κυριακῇ, ἐν τῇ τετράδι, καὶ ἐν τῇ παρασκευῇ, καὶ τῷ σαββάτῳ, καὶ ἐν ταῖς ἄλλαις ἡμέραις, ἐὰν μνήμη μάρτυρός τινος. *Yet we communicate foure times a week, Lords*

dayes

dayes, Wednesdayes, Fridayes, and Sabbaths, and on other dayes, if the memory of a Martyr fall out. In fine, certain it is which S. Augustine delivereth in this point, Epist. cxviii. *Alia, quæ per loca terrarum regionésq; variantur, (sicuti est quòd alii jejunant Sabbato, alii non: alii quotidie communicant corpori & sanguini Dominico, alii certis diebus communicant: alibi nullus dies intermittitur, quo non offeratur, alibi Sabbato tantùm & Dominico, alibi tantùm Dominico: & siquid aliud hujusmodi animadverti potest) totum, inquam, hoc genus rerum, liberas habet observationes. Other things, which change according to places and countreys of the world, (as that some fast on Saturday, some not: some participate every day of the Lords body and bloud, some receive on certain dayes: in some places no day is intermitted, but it is celebrated, otherwhere onely on the Sabbath and Lords day, otherwhere on the Lords day alone: and if any thing else of this sort can be observed) all matters of this kind, I say, are of free observance.* This indifference, or this difference notwithstanding, we shall perceive the whole custome of the Ancient Church was to celebrate the Eucharist, if not every day, yet upon all Lords dayes, if not rather by consequence upon all Festivals, or all dayes of more solemn Assemblies, as the Crown of the Service for which they assembled; both upon example of the Primitive time. The

practice of them that celebrated and received the Eucharist every day, standeth upon the example of the Primitive Christians at Jerusalem. Of whom when it is said, that *they continued constant in the doctrine of the Apostles, and communion, and in breaking bread, and prayers*; and that, *continuing with one mind in the Temple, and from house to house, they did eat their meat with gladnesse, and singlenesse of heart*: to what purpose shall we imagine that Breaking bread, and Communion is mentioned, besides the Service of the Temple, but to signifie the Service of the Eucharist, proper to the Faith of Christians, in which they communicated among themselves, as with the Jews in the Service of the Temple: knowing that at the first it was used at meals (as it was instituted) among Christians. This notwithstanding, in other places, it seemeth the Eucharist was celebrated but upon Lords dayes, as well in the times of the Apostles, as in the Church that succeeded. Acts xx. 7. *On the first day of the week, the Disciples being assembled to break bread*; that is, *to celebrate the Eucharist*, as the Syriack translateth it. Here the first day of the week seemeth to stand against the rest, in terms of difference, as if upon other dayes they did it not. And that is the day which S. Paul appointeth the Church of Corinth, as he had done the Churches of Galatia, to

make

make their Collections for the poore, which Tertullian sheweth was done at their Assemblies, 1. Cor. xvi. 2. Tertull. Apolog. C. xxxix. and in Plinie's Epistle concerning the Christians of his Government, *Quòd essent soliti stato die ante lucem convenire. That they were wont on a set day to assemble before light.* What day but the Lords day can we think might be *Set* for this purpose? Justine Martyr, for certain, mentioneth no other Assemblies of Christians, but on the Lords day, in the place aforenamed. And in the Constitutions of the Apostles ii. 58. where he exhorteth to Assemble every day morning and evening, as was said afore, the Euchariſt is mentioned to be celebrated but upon Lords dayes, as it followeth afterwards. Plinie's words in that place, are these at large, Epist. xcvii. l. x. *Quòd essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem; seque Sacramento, non in scelus aliquod obstringere, sed nè furta, nè latrocinia, nè adulteria committerent, nè fidem fallerent, nè depositum appellati abnegarent. His peractis morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen & innoxium.* The Christians confessed, *that they were wont to assemble on a set day before light, and to sing praise among themselves to Christ as to God; and to tye themselves, upon a Sacrament, not to any wickednesse, but not to*

commit thefts, robberies, or adulteries, not to falsifie their trust, or deny a thing deposited, being demanded. This done, that their custome was to depart, and meet again to eat together, but in a vulgar and innocent sort. Grotius of late, upon *Matth.* xxvi. 25. seemeth to conceive, that at the beginning the Eucharist was not celebrated but at meals, as it was instituted by our Lord. And that so it was celebrated, not onely under the Apostle, as *Acts* xx. 11. 1. *Cor.* xi. or under Ignatius, but in Justine Martyr and Tertullians time, appeareth by their words. Justin. Dial. cum Tryph. Ὅτι μὲν οὖν καὶ εὐχαὶ καὶ εὐχαριστίαι ὑπὸ τῶν ἀξίων γινόμεναι, τέλειοι μόναι καὶ εὐάρεστοι τῷ Θεῷ θυσίαι, καὶ αὐτός φημι· ταῦτα γὰρ μόνα καὶ χριστιανοὶ παρέλαβον ποιεῖν, καὶ ἐπ' ἀναμνήσει δὲ τῆς τροφῆς αὐτῶν ξηρᾶς τε καὶ ὑγρᾶς, ἐν ᾗ καὶ τοῦ πάθους οὗ πέπονθε δι' αὐτοῦ ὁ Θεὸς τοῦ Θεοῦ, μέμνηται. *Therefore, that Prayers and Thanksgivings made by the worthy, are the onely complete Sacrifices and acceptable to God, I also affirm: for these alone Christians also have received order to perform, and that upon remembrance both of their dry and moist nourishment: at which there is also remembrance of the Passion which God by God himself suffered.* The like, *Apol.* ii. the words shall follow afterwards. Tertullian, de Cor. c. 3. *Eucharistiæ Sacramentum, & in tempore victûs, & omnibus mandatum à Domino, etiam antelucanis cœtibus, nec de aliorum manu quàm Præsidentium sumimus. The Sacrament of the Eucharist,*

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commanded by our Lord, both to all, and at meat time, we receive alſo at our Aſſemblies afore day, but at no mans hands but our Preſidents. They are the words whereupon he groundeth: For Tertullian reckoneth it among Traditions, that is, Cuſtomes of the Church not commanded in Scripture. Which notwithſtanding, nothing hindereth, but the ſame might be practiſed in the Apoſtles time, and remembred in the Scriptures. To which opinion I rather incline. Otherwiſe, whence ſhould the Cuſtome riſe, in Juſtine and Tertullians time, to celebrate the Euchariſt at their Morning Aſſemblies, when it was ſtill in uſe at Supper time, in their Feaſts of Love? That is it which Ignatius calleth ἀγάπην ποιεῖν, in the ancient tranſlation alledged elſewhere, tranſlated, *Agapam facere*, in that which is extant, *Miſſam facere*, which he ſaith, muſt not be held without the Biſhop, and that muſt be in reſpect of the Euchariſt. And when Juſtine and Tertullian affirm, that it was frequented at meals, we muſt needs underſtand it, in the firſt place, of thoſe meals to which they aſſembled for the exerciſe of Chriſtian Charity and the Praiſes of God, as we ſee in Tertullian, *Apol. c.* 39. where if we find nothing of celebrating the Euchariſt, it is to be attributed to Caſſanders reaſon, becauſe it was not his purpoſe to make known the faſhion of the Euchariſt

to unbelievers, which might bring it into contempt among them. Plinie's words alledged seem to import, that the Christians of his time Assembled twice on Lords dayes, before day, and at night. Before day, to praise Christ as God, and to tye themselves upon a Sacrament, or Oath, to make good what they professed. I have not yet found that they were wont to make any such formall Oath to themselves, and must think it strange, that they should renew it at all solemn Assemblies; and therefore do believe, that his meaning concerneth the Sacrament of the Eucharist, which of its own nature, we know, is an obligation to such purpose. At night when they met to eat together, it hath been shewed that the Eucharist was celebrated. And so Plinie's words import the same that Justines, in which he describeth to us the celebration of the Eucharist at solemn Morning Service, and elsewhere at meals, among which the Feasts of Love had the first place; and both of them the same that the Apostle in this place. His meaning in the xi. Chapter is not to abrogate those Feasts of Love, but to take a course that they might be held in common, for the exercise of Christian Charity, and the Publick Service of God. Therefore if any man pretended the necessities of nature, he giveth him leave to eat at home, xi. 34. because it

hath

hath appeared, that these Assemblies were held towards night, and that (when the Custome of the world was to entertain themselves) then they Assembled to this sober and Christian refreshment. But in this xiiii. Chapter he hath touched all the parts of Publick Service at solemn Assemblies, Prayers, the Praises of God, the Reading and Expounding of the Scriptures: And therefore when he saith, vers. 16. *Else when thou shalt* BLESSE *with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy* GIVING OF THANKS? my purpose is to shew, that he referreth to the celebration of the Eucharist in particular, and that Thanksgiving which from the beginning it was consecrated with: to which purpose I have premised these probabilities, that the Eucharist was then celebrated at their Morning Assemblies. In the mean time, it is plain by the Rubrick of our Service, which saith, *Upon the Holy dayes, if there be no Communion, shall be said,* — with that which followeth; and more plain by the Rubrick of the first edition of Edward vi. after the Exhortation, which saith, *In Cathedrall Churches, or other places, where there is daily Communion* —, and again, *And if upon the Sunday or Holy day the people be negligent to come to the Communion* —, that our Reformers affected the frequentation of this Service, according to the

Primitive practice, ſo farre as they thought it attainable. And according to them, Calvine, 4. *Inſtit.* xvii. 43, & 46. roundly profeſſeth, That it behoveth that the Euchariſt be celebrated at leaſt once a week. Where let me have leave to ſay, That it had been much more for the edification of the Church to have laboured in reducing this pious intention of our Reformers into practice, then to contend about ſaying that part of the Service, (which nevertheleſſe, as ſhall appear, never properly belonged to the celebration of that Sacrament) at the place appointed for the miniſtring of it.

CHAP. IX.

The reaſons why it is for the edification of the Church to uſe Ceremonies in Publick Service. It is avowed by the chief Reformers. Of the reſpect of Times and Places. Of the difference of Veſtures and Geſtures. Caution in matter of Ceremonies. The obligation of Rules whereby they are determined.

OF the Rites, and Circumſtances, and Ceremonies of Gods Service in Publick, it concerneth to ſay ſomething here, where we are about the generall Order of it: and yet, ſo much hath been ſaid of it, and to ſo good purpoſe, that he that would come down

down to the particulars of it, shall be inforced to say over what hath been said again. My purpose is to discourse in few words, the reason and ground upon which in generall it is expedient, that the form of Publick Service should be Solemn and Ceremonious, according to the method hitherto used. And that is this, which I touched afore: Because the Rule of the Apostle commandeth these things to be done both in Order and with Comelinesse; and nothing can become the Service of God, but that which serveth to stirre up, and to exercise the inward reverence of the heart in our selves, and to procure it in others. What that is, common reason must be judge, according to the Apostle. Here therefore lieth an appeal to the Common reason of all the world, not to the particular reasons of persons interessed in prejudice, Whether that inward Reverence and Devotion of the heart, wherein the Service of God consisteth, the exercise and maintenance of it do not require that it be in the Circumstances and Rites of it Solemn and Ceremonious? Ask the world to what purpose the chief Actions of it are transacted with so much observance in Circumstances, but to procure and maintain that respect which the publick good requireth they should possesse in mens minds. In the State of Princes, in the Courts of Judgement, in Military

Military matters, in the passage of all publick matters of any consequence, common sense is able to tell us what respect and observance is used, and all reason alloweth the necessity of it: For by this means is conveyed into the minds of the greatest part of people, that reverence, in which the publick good requireth all men to hold those powers by which these great matters are managed; which it is not possible should make impressions upon grosse minds, by conviction of reason, were they not managed by their senses. God hath made Christians, though governed by the Spirit of his Grace, as grosse in their bodily senses and faculties of their minds, as other men of like education are: and it is a debt which the Guides of the Church owe to the wise and unwise of Gods people, to conduct them in the way of godlinesse by means proportionable to their faculties. The outward form of Publick Service availeth much, even with them whose minds are least in tune, to corroborate their reverence and devotion at the Service of God, by the exercise of it: but speaking of them whose minds are lesse withdrawn from their senses, how great impression shall the example of the world, practising the Service of God in an orderly and reverent form, make in the minds of men that cannot receive it from their reason, but from their senses? This effect in things

things of slight consequence in particular, which nevertheless, altogether, amount to a considerable summe, is better seen by the grosse in practice, then convinced by retail in dispute: yet since the importunities of men have caused false reasons to prevail with weak people, it is requisite the true reasons be pleaded, lest it be thought there are none such, because not so fit to be pleaded. The Circumstances and Ceremonies of Publick Service is indeed a kind of Discipline and Pædagogie, whereby men subject to sense are guided in the exercise of godlinesse: It is, as it were, the apparell of Religion at the heart; which some think, like the Sunne, most beautifull when it is most naked; and so it were indeed, did men consist of minds alone without bodies, but as long as our bodily senses are manageable to our souls advantage, the heat within will starve without this apparell without. And therefore, under better judgement, I hold it requisite, that the observance of Rites and Ceremonies in the Publick Service of God, should increase and become more solemn after the world was come into the Church, then under the persecuting times of it. Persecution was like Antiperistasis in nature, in preserving Order and reverence in the Publick Offices of the Church, with the respect of those Guides that ruled it. But since the Net of the Gospel

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hath been cast in the Ocean, and caught good and bad, it is more requisite that all should passe, as under rule and observance, so in the most reverent form, that the coldnesse and indifference of the worser part appear not to debauch the good disposition of others. Though from the beginning, as early as the records of the Church are able to inform us, we are sure it was never without such outward observances, as according to the state of the time, tended to maintain, to witnesse the disposition of the heart answerable. The Apostles ordinance of Praying and Singing Psalmes, men with heads bare, women with heads covered, the Salutation of Peace so long practised in the Primitive Church, from the time of the Apostles, Imposition of hands in divers Acts of Publick Service, signifying the overshadowing of the Holy Ghost, and Gods hand stretched out to give the blessing for which Prayer was made, and without question derived from the times of the Apostles, are of this nature. And it is thought that when the Apostles speak of putting off the old-man, and putting on the new, *Col.* iii. 9, 10. ii. 11. of burying in Baptisme, *Col.* ii. 12. *Rom.* vi. 4. of the unction of grace, 1. *John* ii. 20, 27. 1. *Cor.* ii. 21. allusion is made to some Rites of Ecclesiasticall Offices, used even at that time. As for Ecclesiasticall Writers, it will be hard to name

name any of them so Ancient, in whom are not to be found divers particulars of this nature. But the generall reason hitherto declared, hath been better sifted by the chief Reformers. Philip. loco de Cærem. in Eccl. p. 651. *Paulus gravissimè dicit,* πάντα εὐσχημόνως καὶ κατὰ τάξιν γινέσθω. *Non ordinem tantùm, sed etiam singularem curam ornandi ordinis requirit: quare addit* εὐσχημόνως, *ut videamus, quid personis, locis, temporibus deceat. Paul saith with much gravity,* LET ALL THINGS BE DONE WITH DECENCIE, AND IN ORDER. *He requireth not Order alone, but a singular care of setting that Order forth; therefore he addeth* DECENTLY, *that we consider what becometh persons, times, and places.* This is it that I am now about, That the Order of things done at Publick Service be such as may set forth and insinuate the respect which those times, those places, those persons require. Which Calvine still setteth down in fuller terms, 4. Instit. x. 28. *Ut in sacro fidelium cœtu decorè peragantur omnia, & quâ convenit dignitate. That in the holy Assembly of the faithfull, all things be done decently, and in that worth and respect as befitteth.* Afterwards he setteth down as much as I have done, when he saith, *Ac decori quidem finis est, partim, ut dum adhibentur ritus qui venerationem rebus sacris conciliant, talibus adminiculis ad pietatem excitemur: partim etiam, ut modestia, & gravitas,*

quæ

qua in omnibus honestis actionibus spectari debet, illic maximè eluceat. And indeed the end of comelinesse is, partly, that using such rites as procure reverence to sacred things, we may be by such helps excited to godlinesse: partly, that the modesty and gravity, which in all actions of respect ought to be attended, may there especially appear. Again, n. 29. *Sed illud nobis decorum erit, quod ità sit ad sacrorum Mysteriorum reverentiam aptum, ut sit idoneum ad pietatem exercitium, vel saltem quod ad ornatum faciat actioni congruentem: neq; idipsum sine fructu, sed ut fideles admoneat, quantâ modestiâ, religione, observantiâ sacra tractare debeant.* But that shall be counted decent with us, that shall so fit the reverence of holy Mysteries, as may be a competent exercise unto godlinesse, or which at least may conduce to ornament suitable to the action: and that, not without benefit, but to put the faithfull in mind with how much modesty and religious observance they ought to be conversant in sacred actions. What this in generall importeth, is that which I desire in the particular heads. Times and Places are no way sanctified otherwise then as they are deputed to the Service of God. The words of our Lord in the Gospel, Matth. xxiii. 18. *Which is the greater, the Sacrifice, or the Altar that sanctifieth it?* point out to us a difference betwixt the Law and the Gospel in this particular. For, as S. Hierome said afore, That the Service

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of God in Spirit and Truth, proper to the DISPENSATION of the Gospel, is acceptable to God at all times, that all dayes are equall of themselves, no difference between them, but in respect to the Assemblies of Christians upon them, and the work of those Assemblies: so is it to be said with truth concerning Places, to make it a generall observation and a true one, That under the Law, the Time and the Place sanctified the Service confined to it; but under the Gospel, the Service required sanctifieth the Time and Place of it. For example, The Passeover on the due time was holy, on another time had been abominable: Dwelling in Tabernacles, commanded on such a day of such a moneth, used otherwise, no part of Gods Service, but sacriledge in usurping it: The Sacrifices whereof our Lord speaketh, holy upon the Altar, otherwhere abominable. On the other side, the Service of Christians being good by nature, and acceptable to God at all Times and in all Places, hath a speciall promise of God from the unity of the Church, and the Assemblies in it. Which becaufe they cannot be held without publick Order, confining them to Times and Places, thereupon those Times and Places, which are capable of no Holinesse in themselves, are nevertheless truly qualified HOLY, as an attribute derived from the holinesse of those actions to which they

they are designed. Which may well be called a relative, or metonymicall Holinesse. Thus are Times and Places consecrated, by being appointed to the Service of God: Places, as more subject to sense, by the execution of that appointment; that is, by the Prayers of the Church, ministred by the Guides of it. But in as much as it behoveth, that the Service which shall be acceptable to God, be done in the unity of his Church, and that which is so done, must be according to publick Order, confining the Times and Places of Assemblies: hereupon, those Times and Places which are capable of no Holinesse but that which is ascribed to them, in relation to that work whereunto they are assigned, give Holinesse to that work again, in as much as if it be done in opposition to that publick Order in which the unity of the Church consisteth, it is abominable afore God. He that hath promised to be present where we are Assembled, by the same reason hath promised to be absent where we are divided: let them look to themselves that cause it, those that do not, have no cause to doubt of Gods presence. This is the ground of that respect which is due to the Times and Places of Gods Service, and which, if it go not beyond the consideration here expressed, cannot prove superstitious. The Holinesse of that work which differenceth them,

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requireth they be so used as may conduce most to stirre and maintain the right apprehension of that work in our own minds, and to convay it to others. If the dayes of our Assemblies be imployed upon ordinary businesse, no marvel if the mind prove not at leisure to attend the work for which they are designed. Churches are still more subject to sense then dayes are, and the common use of them, common reason and experience will prove to breed a common esteem of the work of Gods Service, and in consequence, of the Majesty that owneth it. If we remember that God is there present to accept the Service of our Assemblies, we cannot refuse to acknowledge respect due there in generall, though we referre our selves to Law, or commendable Custome, for the particulat of it. That which is to be said for the difference of Vesture, in solemnizing the Service of God, is much to this purpose. The meaning of it is, to procure inward reverence to that work which it maketh outwardly solemn; to represent to our own apprehensions, and to convay to other mens, the due respect and esteem which it ought to bear in our hearts. And common reason, and all experience justifieth this intent. For all the actions of esteem in the world are set forth with the like solemnities; to no other purpose, but to convay by the senses to the

mind that respect which they ought to bear. And the world hath tried enough, that those which have made it part of their Religion to stick scorn upon such slight Circumstances, have made it, no lesse, to deface and disgrace the substance of Gods Publick Service. As for the difference of bodily Gestures at the Service of God, that is still a more considerable mean to procure and preserve that esteem and respect of it, for which I plead. The words of S. Augustine of the Gestures of Prayer are remarkable, *De Cura pro Mort. C.* v. which, he saith, are not used so much to lay the mind open to God, to whom the most invisible inclinations of the heart are best known, as to stirre up a mans own mind to pray with more humble and fervent grones. And then it followeth, *Et nescio quomodo, cùm hi motus corporis fieri nisi animi motu precedente non possint, eisdem rursus exteriùs visibiliter factis, ille interior invisibilis qui eos fecit, augetur: ac per hoc cordis affectus, qui ut fierent ista præcessit, quia facta sunt, crescit.* And I know not how, though these bodily motions are not done without the motion of the mind going afore, yet again, by the outward visible doing of them, that inward and invisible one which causeth them, increaseth: and so, the affection of the heart, antecedent to the doing of these, by the doing of them gathereth strength. Christians have bodies as other men have,

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and though the Service of God consist in the inward intention of the mind, and the devotion of spirit which performeth it, yet this bruit part of us is able to contribute so farre towards it, as it refresheth in our selves, and expresseth to others the inward motions wherein it consisteth. It is an impression of Nature that teacheth all people thus to actuate, thus to animate the Service they tender to God: and experience shall tell them that observe it, That where it is passed over with indifference, there men behave themselves more as hearers then actours in it; there, as the naturall heat at the heart, so the inward heat of devotion, which ought to dwell there, stifleth and choketh for want of this airing and exercise. Thus that which maintaineth the intention of the mind in private, multiplieth it in publick, and propagateth in others that which it cherisheth in our selves. Besides that, it contributeth towards the comelinesse of such Assemblies, if it be uniform. To good purpose it was a Deacons office in the Primitive Church to put the people in mind of these observances, at least in great congregations. But in this whole matter of Rites and Ceremonies in Common Service, there is Caution to be used, with which (though in the latitude of their nature indifferent) they will prove an advantage to it; and without which, they may

prove an offenſe in it. For the nature and kind of that which is done, reſpect is to be had to the end propoſed. If the particular obſerved be not, according to reaſon, a circumſtance apt to procure, to maintain in our ſelves, to expreſſe and convay to others, that intention and reverence which the Service of God requireth, for what cauſe ſhall we ſay it is obſerved? Shall it be thought acceptable to God alone of it ſelf, without reference to the due end and purpoſe? Then muſt it needs turn to a voluntary obſervance, wherein we diſcharge our ſelves to God, in ſtead of the Service he requireth. Beſides, thoſe that are not offenſive for their kind, for their number may prove no leſſe. For, as the ſuckers that grow under great ſtocks, where there are too many, intercept that ſap that ſhould nouriſh the trees to bear fruit: ſo, where the Circumſtances and Ceremonies of Publick Service are multiplied beyond meaſure, there the mind, diſtracted into a number of outward obſervations, cannot allow that intention to the Subſtance, which it ſpendeth upon the Circumſtance. And ſo it falleth out as afore, they are intended for their own ſake, as acceptable to God of themſelves, without reſpect of advancing that Service which he requireth. Laſt, becauſe it hath been ſhewed, that Order as well as Comelineſſe is the Rule to direct

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the form of Gods Publick Service; and because, without Order, nothing becometh it, though with Order apt to become it, that which hath been said, is to be understood of those Rites and Ceremonies which Publick Order inforceth, that is, which are either injoyned by Law, or practised by Custome which it alloweth: As for the voluntary observations of particular persons, they are by their nature subject to abuse, as is to be seen in the Superstitions of the Church of Rome, which all reason sheweth had their beginning from the well-meant devotions of private persons. And therefore it is plain, that they may prove a just subject of that offense to the weak, which the Apostle forbiddeth; which those that are practised upon Publick Orders, declaring the due meaning of them, cannot, as my purpose is now to declare: because it is an objection, which if it take place, as some think, must needs overthrow the most part of that which hath been said to the Order and Circumstances of Publick Service. It is to be known that there were two sorts of Jewish Christians under the Apostles, according to the difference of whom, both their doctrine and practice, especially of S. Paul, is to be valued. For, on the one side, the Apostles, in the Councel at Jerusalem, ordered, *Acts* xv. 20. that those which were converted from the Gentiles, should

abstain from things dying in the bloud, and sacrificed to Idoles. S. Paul circumcised Timotheus, xvi. 3. purified himself according to the Law, xxi. 26. In respect to the same sort, he is bold to say, Rom. xii. 6. *He that regardeth a day, regardeth it to the Lord, and he that regardeth not a day, regardeth it not to the Lord: He that eateth, eateth to the Lord, for he giveth God thanks, and he that eateth not, to the Lord he eateth not, and giveth God thanks.* And that, it seemeth, upon the consideration that followeth in the next words, because, though not without blame, for the ignorance of their freedome, yet living and dying to the Lord, they had a pious intention in generall, to excuse their defect in particular. But in regard to the other sort, it is the same Apostle that saith, Gal. iiii. 10, 11. *Ye observe dayes, and moneths, and times, and yeers. I am afraid of you, lest I have bestowed upon you labour in vain.* And, Coloss. ii. 16. *Let no man therefore judge you in meat or drink, or in respect of a Feast, or New-moon, or Sabbath:* expressing further what he meaneth, when he saith, *Let no man judge you*, vers. 5. *Beware lest any man spoil you.* and vers. 20. *Why as living in the world are you subject to Ordinances, touch not, taste not, handle not?* And to Titus i. 10 *There are many unruly and vain talkers, and deceivers, especially they of the Circumcision, whose mouthes must be stopped.* And wherein, be

he expresseth, vers. 15. *Unto the clean all things are clean*: Shewing that they were not to be tolerated but opposed in that which they taught, of differences of times, and meats, according to the Law of Moses. According to his practice in Titus, whereof Gal. ii. 34. *But neither Titus who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren, slily foisting in, that came in privily to spie out our freedome which we have in Christ Jesus, that they might bring us into bondage.* This difference in the Apostles practice and doctrine must needs proceed from the difference of persons they had to do with. The one, like men that were new come out of the dark, could not look right upon the light of that freedome which the Gospel estateth, and not satisfied of the right of Christians, for their particular practice, made a conscience of dayes and meats according to the Law. The other, renouncing their freedome, and in love with their own servitude, took upon them to dogmatize and maintain the necessity of such observations, upon those desperate consequences which the Apostle expresseth. Those are the weak, and these the strong, according to the Apostle; because, though for reason, weakest, (for a false opinion is a further weaknesse then a doubt of the truth) yet for will, most resolute to stand in it. Those in

action doubtfull, these in opinion erroneous. These are the men whom the Apostle chargeth by the Law of Love not to scandalize; shewing that in two things it might be done: First, Rom. xiv. 15. *If thy Brother be grieved with thy meat, then walkest thou not charitably: destroy not him with thy meat for whom Christ died.* Which Origen conceiveth to point at such as took distast at the Profession of Christ, so as to forsake it, upon occasion of such slight offenses: And the vehemence of those terms which the Apostle useth seemeth to import no lesse. But by the words of the Apostle, vers. 15. *If thy Brother be* GRIEVED *with thy meat.* and vers. 10. *Why* JUDGEST *thou thy Brother? why settest thou thy Brother at nought?* it appeareth, that all discouragement of these weak ones, is, in the sense of the Apostle, a degree of this offense. But there is another expressed, *vers.* 22, 23. That whereas it behoveth all men to be resolved of what they do, that it is acceptable to God, *vers.* 5. by the indiscreet example of one that understood his own freedome, he that did not, might be moved to use it with a doubtfull conscience, which the Apostle declareth to be sinne. By the way, that offense whereof the Apostle writeth, 1. *Cor.* viii. 9. x. 27. is of another nature, not pertinent to this purpose; for here the offense is an example that moveth a man to do that

which

which is lawfull, with a doubtfull conscience: there, it is an example which moveth a man to do that which is unlawfull, with an erroneous conscience, that is to say, when the example of him that hath knowledge, eating that which was sacrificed unto Idoles, without difference, moveth the simple to participate in the worship of Idoles by feasting on their Sacrifices. Thus it is supposed that offense is given to the weak by the orders of this Church, when those that are not satisfied in the things ordered, either take distast thereupon at the Church, and the Communion of it, or are moved by example to do that which is ordered, with a doubtfull conscience. Where it must be excepted, that no man can use this argument of scandall to the weak, but he must acknowledge the things ordered to be lawfull. For the weak, whom the Apostle forbiddeth to offend, is he that is not perswaded of the lawfulnesse of that which is lawfull indeed. Besides, he that pretendeth the scandall of the weak, by example moving to proceed upon a doubtfull conscience, is not subject to that kind of offense. For, in that he complaineth, he sheweth he is aware enough of the danger: And it is without the compasse of common sense to imagine, that a man should stumble in following the example against which he professeth. In fine, the opposition made to publick

Order,

Order, and that which it injoyneth, is evidence enough, that they are not the weak but the ſtrong, not the doubtfull but the erroneous, (weak in reaſon, but ſtrong in will, or, as it was once well ſaid, headſtrong in refuſing without reaſon what Order preſcribeth) not thoſe whom the Apoſtle chargeth to forbear, but thoſe whom he forbeareth not a moment, *Gal.* ii. 5. whom he chargeth the Coloſſians and Titus not to forbear, that we have to deal with. The matters were light wherein their offenſe ſtuck, but the conſequence which oppoſition drew, involved the ſubſtance of the Goſpel. So are the things ſlight which we ſtick at, but publick Order, which dependeth upon the right of preſcribing, and the edification of the Church, intended in the particulars, deſerve not to be abandoned for an unjuſt offenſe. True it is, that a private perſon, that will be charitable, muſt forbear the uſe of his freedome, which no Rule confineth, when he ſeeth it will be offenſe to the weak; if he forbear it not, he giveth juſt offenſe according to the Apoſtle. And it is to be thought, that under the countenance and wing of the erroneous and ſtrong, there walk divers of thoſe doubtfull and weak, to whom reſpect is to be had, according to the Apoſtle. But if the queſtion thereupon be made, Whether it be expedient for the Church to Order ſuch

things

things as shall seem to advantage the Form, the Order, the Rites of Divine Service, Whether it be expedient for those whom it concerneth to observe and exact the same, in case there may be doubtfull Consciences that may take offense? The answer will be Yes, even according to the Apostle: because otherwise the publick Order, which he recommendeth, can by no means be preserved in the Church, since it is not possible so to order things of this nature, as to leave no possible doubt in any Conscience. Might not those of the Gentiles, whom the Apostles enjoyned to forbear things dying in their bloud, and offered to Idoles, have taken offense, because they were confined in the just use of their freedome? Or the Corinthians, that S. Paul suffered not their women to sit with bare faces at publick Service? as the Virgins of Tertullians time professed themselves scandalized at those of their rank that practised it. Suppose the Church cannot say as the Apostles, *It seemed good to the Holy Ghost, and to us*: S. Paul in the other case proceedeth upon no other reasons then such as the Church must now use in like cases. And I suppose, the President inspired by the Holy Ghost, authorizeth the Church to proceed in like matters, though not pretending immediate inspirations. Last of all, Who can doubt, but among the erroneous of them

them that did Judaize under the Apostles, there were also of the doubtfull and weak led away with their pretenses? And yet we see the Apostle *forbeareth them not a moment*, in respect to the weak. All this containing no more inconvenience then this, That whereas all men are bound to indeavour themselves to satisfie and overcome such doubts of their Conscience, the Apostles opposition redoubleth a new obligation to do it, lest they offend this Ministery, if they do it not. So doth the Constitution of the Church adde a new obligation of resolving doubtfull Consciences, for fear of offending the publick Order which it settleth. And in all this I suppose there is no just offense. For, as there is alwayes means in the Church, with satisfaction to overcome doubts of Consciences; so is there no means to procure that there shall be no doubts of Conscience in the Church, so long as there are unperfect Christians in it. But he whom it concerneth to observe or exact publick Order, must not give just offense to publick Order and all that go by it, by neglecting it, for fear of giving unjust offense to private persons by observing or exacting it.

CHAP.

CHAP. X.

What is to be considered touching our Service. The Service of Hearers and Believers. Confession of sinnes whether of old the beginning of Service. The ancient Order of Psalmes and Lessons. The Masse containeth an abridgement of it. Severall manners of singing Psalmes. Purpose of Lessons. The Place of the Sermon. Dismission of Hearers. Originall of Litanies. Prayer inditted by the Deacon. The Thanksgiving from whence the Sacrament is called the Eucharist. Prayer which it was alwayes celebrated with. Prayer for all the Church at celebrating the Eucharist. The residue of that Service. The charge of the Masse on our Service. Extent of the power of the Keyes, and wherein in consisteth. Of Confession of sinnes and Absolution at the beginning. Our Order of Psalmes and Lessons. Of the Creed and Collects. The Sermon part of our Service. Of the Communion-Service and appertenances of it.

BEing now to compare the Form of Service which we use with that of the Primitive Church, and to derive both from the practice pointed out to us in those particulars which are remembred in the Scriptures, I am to profesſe at the beginning, that my purpose

pose is not to be extended to the particulars of words or conceptions wherein it is couched: It will be enough to reduce the main substance and order of it to that which we find practised under the Apostles. My business therefore is, to describe the most ancient and generall Form of that Solemn Service which was used when the Eucharist was celebrated, not out of the Liturgies extant alone, but out of the Testimonies of the Eldest Ecclesiasticall writers concurring. For it shall appear that from hence is derived, and herein is contained, first, the Order of daily Morning and Evening Service, then the Litanies, appointed besides for Lords-dayes, Wednesdayes and Fridayes; and last, the Celebration of the Eucharist, which is all, or almost all that which this Discourse intendeth to comprise. In the first place it is to be known, that from the first times of the Church there were alwayes two parts of Publick Service: At the one all persons might be present, though not Christians, till the Sermon was done, the Church-doores were open and free: But when they went to celebrate the Eucharist, then all Hearers or Catechumeni, (that is, those that were willing to be instructed in the Faith, but were not as yet admitted to Baptisme) all that were under Penance, all possessed with unclean spirits were dismissed and shut out, none

none suffered to be present but those that were admitted to Communicate. Of these two parts we have sufficient remembrance in Justine Martyr, the most ancient of Church-writers that remain unquestionable. His words are these, *Apol.* ii. Ὅσοι δὲ πείθονται καὶ πιστεύουσιν ἀληθῆ ταῦτα τὰ ὑπ' ἐμοῦ διδασκόμενα καὶ λεγόμενα εἶναι, καὶ ζῆν ὕτως δύνασθαι ἐπαγγέλλονται, εὔχεσθαι τε καὶ νηστεύειν σὺν τῷ Θεῷ παρὰ τῶν προγεγενημένων ἁμαρτιῶν αἰτεῖσθαι, ἡμῖν συνεύχονται καὶ συννηστεύουσιν αὐτοῖς. *As many as are perswaded and believe those things to be true which are taught and said of me, and undertake to be able so to live, are taught to pray and desire of God with Fasting, forgivenesse of foregoing sinnes, we also praying and fasting with them.* For, what prayers were these whereof he speaketh, but those which we shall shew afterwards were wont to be made, as a part of their Service, on behalf of the Hearers (as also of Penitents, and persons befet with evil spirits) by themselves and the Congregation both, immediately afore their departure? Afterwards, Ἡμεῖς δὲ μετὰ τὸ ὕτως λοῦσαι τὸν πεπεισμένον καὶ συγκατατεθειμένον, ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησόμενοι, ὕτῶ τε ἑαυτῶν καὶ τοῦ φωτισθέντος, καὶ πάντων πανταχοῦ πίστιν ὑπάρχειν. *But we, having thus washed him that is perswaded and agreed, bring him to those that are called Brethren, where they are assembled to make Common-Prayers, both for themselves, and for him that is baptised, and all men*

men else every where, earnestly. It shall appear in due time, that the Prayers of the Church for all states of persons in the Church, followed after the Hearers were dismissed, before celebrating the Eucharist. Therefore at them, onely the Brethren are present, whereas the Hearers were at those which were made for the forgivenesse of their sinnes. That unbelievers were admitted to be present at Preaching or Expounding the Scriptures, in the time of the Apostles, it appeareth by S. Paul, 1. Cor. xiv. 24. *But if all Prophesie and there come in one that believeth not:* That they were excluded at that time afterwards, when the Eucharist came to be celebrated, I have not the like evidence, but in reason I must needs presume it. Hereupon riseth the difference between these which once were called the First and Second Service: The ground whereof being taken away in this state of the Church, in which all are baptized Infants, and publick Penance for the greatest part is unknown, nevertheless that Service must needs remain the chief part of Gods publick Service which the Eucharist is celebrated with; howsoever it come to passe, that the Eucharist is not celebrated at the greatest part of solemn Assemblies. This is remembred here upon occasion of that Confession of sinnes which our Service beginneth with, as also the Service of almost all

all reformed Churches, in which it may be counted a generall order to begin with Confession of sinnes. Which order Du Plessis laboureth to derive from the ancient practice of the Synagogue first, and consequently of the Church Primitive, alledging to that purpose those forms of Confession over the sacrifices, which P. Fagius hath produced from the Hebrew Doctours, upon Lev. xvi. 21. where the Law saith, *And Aaron shall lay both his hands upon the head of the live Goat, and confesse over him all the iniquities of the children of Israel, and all their transgressions in their sinnes:* together with the words of Liranus upon that place, *Sicut facimus in Confessione facta in principio Missæ:* As we do, saith he, in the Confession which is made at the beginning of the Masse: As also the Authour de *de Cardinal. Christi Operibus*, among S. Cyprians works. *Hierarcha pius, quem Spiritus S. compungit, excitat, inhabitat, & sanctificat, —confidenter orat pro sua & populi ignorantia, recolens pudibundi & contriti animi confessione, quòd aliquando, prævalente adversùm se peccato, fuerit derelictus. The pious Bishop, whom the H. Ghost pricketh, stirreth, inhabiteth, and sanctifieth, prayeth confidently, for his own and the peoples ignorance, recalling in the Confession of a mind ashamed and contrite, that sometime he hath been forsaken, sinne prevailing against him.* It is manifest indeed,

that this Confeſſion of ſinnes is uſed in the Breviarie, *in Feriali officio ad Primam*, as well as at the beginning of the Maſſe, in theſe words, *Confiteor Deo omnipotenti*--- The people anſwering, *Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducat te ad vitam æternam.* Which done, the people alſo make the like Confeſſion for their parts, the Miniſter anſwering the ſame. And this is the Confeſſion of ſinnes which is meant in the words of Liranus, and the Authour *de Cardinalibus Chriſti operibus*, though it is not probable that it paſſed in thoſe ſcandalous terms that follow, in his time. And this, in the Rubricks of the Maronites Miſſall, as it is printed at Rome, is called, Abſolving the Prieſt, by the people. But ſince ſacrifices are no part of the morall Service of God, and it hath been declared how Confeſſion of ſinnes was uſed in the Temple at that morall Service, it ſeemeth impertinent here to conſider that which was done at offering Sacrifices. As for the Service of the Primitive Church, at which unbelievers, and ſuch as onely pretended to Baptiſme, with thoſe that were under Penance, and the like, were preſent, This will be a conſtraining reaſon to prove, that no Confeſſion of ſinnes, no prayer for Forgiveneſſe was made in common for them and all believers, at the beginning of Service, becauſe of the great diſtance of their eſtates

estates and conditions in the Church, and because this was the subject of those Prayers, which Hearers & Penitents were dismissed with at the end of the first Service, the Congregation joyning with them, and the Bishop or Priest blessing them to that purpose, as must be said afterwards. Therefore in Justin Martyr and Tertullian, where they describe what was done at those solemn Assemblies, in the Constitutions of the Apostles L. viii. which seems to be the most ancient Form extant, and in most of the Greekish Liturgies, there is no Confession of sinnes at the beginning. And therefore it may justly seem to have been put there, after that the difference of first and second Service came to be observed rather for fashions sake, and remembrance of the ancient custome, then for the originall reason, when the world was become Christian, and the difference between hearers and the rest abolished. In the beginning of the copie which they give us of the Ancient Spanish Course, called the *mosarabe* or *mustarabe*, there is this Rubrick; *Factâ priùs Confessione, utì fit in Missis Latinis, juxta usum Toletanum antiquum, dicitur Introitus eo qui sequitur modo. Confession first being made, as in Latine Masses, according to the ancient use of Toledo, the Introit is said in manner following.* As if this Confession were proper to the Latine Service, in opposition to the

Greekiſh. Which notwithſtanding in that which is intitled to S. James, he that celebrateth, maketh Confeſſion of his ſinnes, praying for pardon, to the purpoſe that his Service in celebrating the Euchariſt may be accepted: which originally when no mention was made of the Euchariſt at the beginning, being kept private from the unbelievers, could not have been. That which is now at the beginning of the Maſſe, by the ſtuff is diſcovered to be of later date, being as ſcandalous a paſſage, as any in all the Maſſe beſides, when he ſayes, *Confiteor Deo Omnipotenti, B. Mariæ ſemper Virgini, B. Michaeli Archangelo, B. Joanni Baptiſtæ, SS. Apoſtolis Petro & Paulo, B. N. Omnibus SS. & vobis Fratres, quia peccavi nimis, cogitatione, verbo, & opere.* This is not to ſay that Confeſſion of ſinnes is not fit for the beginning of Service, I mean nothing leſſe, as ſhall be ſaid afterwards: But that it is not derived from the generall and originall Form of publick Service in the Church, for reaſons proper to that time. The example of S. Baſils Monks, and their morning Service, deſcribed by him *Ep. lxiii.* ſeemeth more pertinent to be made the preſident of ours. His words are theſe, Ἐκ νυκτὸς γὰρ ὀρθρίσει παρ' ἡμῖν ὁ λαὸς ἐπὶ τὸν οἶκον τῆς προσευχῆς, καὶ ἐν πόνῳ, καὶ ἐν θλίψει, καὶ ἐν συνοχῇ δακρύων ἐξομολογούμενοι τῷ Θεῷ, τελευταῖον ἀναστάντες τῶν προσευχῶν εἰς τὴν ψαλμῳδίαν καθίστανται. *For the people with us,*

riſeth

riseth betimes after night to the house of prayer, and making confession to God with pains, and tribulation, and distresse of tears, at length rising from prayer fall to singing Psalmes. For here he speaketh of Confession at Morning Service. As also that Confession of sinnes which we spake of in the Breviary, howsoever scandalous for the stuff, seemeth to have been used to the same purpose with ours, and that of other Reformed Churches, for a preparation and entrance to Morning Service. Now because it hath been shewed afore, that this solemn Service of God consisted of Psalmes of Gods praises, of reading the Scripture and expounding it, of Common Prayers, and the celebration of the Euchrist, that which remaineth here to be declared is this, in what Form and Order these materials were practised, according to the eldest and most generall custome of the Church which we shall be able to discern, The Order of reading the Scriptures is this, according to the Constitutions of the Apostles ii. 57. having reckoned the Scriptures of the Old Testament, to be read in Churches, Ἀνὰ δύο δὲ γενομένων ἀναγνωσμάτων, ἕτερός τις τοῦ Δαβὶδ ὑποψαλλέτω ὕμνους, καὶ ὁ λαὸς τὰ ἀκροστίχια ὑποψαλλέτω: μετὰ τοῦτο αἱ πράξεις αἱ ἡμέτεραι ἀναγινωσκέσθωσαν. καὶ ἐπιστολαὶ Παύλου τοῦ συνεργοῦ ἡμῶν, ἃς ἐπέστειλε ταῖς ἐκκλησίαις, καθ' ὑφήγησιν τοῦ ἁγίου Πνεύματος, καὶ μετὰ ταῦτα διάκονος ἢ πρεσβύτερος ἀναγινωσκέτω τὰ εὐαγγέλια. *And two Les-*

ſons being read (out of the Old Teſtament) *let ſome other ſing the Pſalmes of David: and let the people anſwer the Acroſtiches: after that let our Acts be read: and the Epiſtles of Paul our workfellow, which he ſent to the Churches, by ſuggeſtion of the H. Ghoſt: and after all this let a Deacon or a Presbyter reade the Goſpels.* The 17. Canon of Laodicea is, Περὶ τοῦ μὴ δεῖν ἐπισυνάπτειν ἐν ταῖς συνάξεσι τοὺς ψαλμοὺς, ἀλλὰ διὰ μέσου καθ' ἕκαστον ψαλμὸν γίνεσθαι ἀναγνώσεις. *That the Pſalmes ſhould not be continued in Aſſemblies, but a Leſſon to be interpoſed in the midſt, after every Pſalme.* This is ordered, ſaith Balſamon, to take off the wearineſſe of the people at theſe offices, by this mixture. He that calls himſelf Dionyſius the Areopagite, *Eccl. Hierar. C. V.* Ἀναλύσας δὲ πάλιν ἐπὶ τὸ θεῖον θυσιαστήριον, ἀπάρχεται τῆς ἱερᾶς τῶν ψαλμῶν μελῳδίας, συναδόντος αὐτῷ τοῦ τῶν ψαλμικῶν ἱερολογίαν πάσης τῆς ἐκκλησιαστικῆς διακοσμήσεως· ἑξῆς δὲ, διὰ τῶν λειτουργῶν, ἡ τῶν ἁγιογράφων βίβλων ἀνάγνωσις ἀκωλύτως γίνεται. *Being returned back to the Divine Altar, he beginneth the holy melodie of the Pſalmes, all ranks of the Church ſinging with him thoſe holy Pſalmes: after, follows in conſequence, the reading of the holy Scriptures by the Miniſters.* In this Form, which he deſcribes, there is no interlacing of Pſalmes and Leſſons, but the Pſalmes firſt, and afterwards the reading of the Scriptures. Of the Churches of Africk and their cuſtome, we may preſume from S. Auguſtine. His Sermons make divers times

times mention of a Lesson first out of the Prophets, then out of the Epistles and Gospels, with a Psalme or Psalmes between them: And in his Sermon he expounds them all sometimes. In the Masse it self, there remains something of this custome, as brief and short as they have made it. To compare it with the Form described afore in part out of the *Constitutions*, and for the rest to be described, it is strange to see to what a small modell they have reduced it. Whether it were, because it was framed for those times and places, where Morning Service was used besides, for which reason they thought good to abbridge it, retaining nevertheless the substantiall parts of publick Service: Or whether out of a desire of multiplying private Masses, it was so made on purpose for speed: Or whether so it were alwayes in the Latine Church, and we are to believe those copies which they give us of the Ambrosian Service, and that of the Mosarabe or Spanish to be of any great time, (indeed the Order of Lessons said to be composed by S. Hierome, & of Antiphones by S. Gregory, and other Forms of the Latine Church, are all very short) This notwithstanding, in the Introit we see the trace of that singing of Psalmes in the beginning, of which Dionysius: And the Graduall, as they call it, which is the shred of a Psalme

between the Epiſtle and the Goſpel, is in the ſame place with that Pſalme between thoſe Leſſons whereof S. Auguſtine ſpeakes. In the pattern of the Ambroſian Service for Chriſtmaſſe day, which we have out of the Miſſall of the Church of Millain, there is firſt a Leſſon out of the Prophets, a ſecond out of the Epiſtles, and the laſt out of the Goſpels, with verſicles of Pſalmes, or Hymns, or Antiphones between each. Here, as concerning the Pſalmes in the Church, let me have leave to reſume that which was proved afore out of S. Paul, that the cuſtome was from the times of the Apoſtles, ſo to ſing them that the whole Congregation might bear a part in the praiſes of God, which the book of Pſalmes from time to time inviteth them to do. Accordingly in the pretended Dionyſius, the Biſhop begins the Pſalmes, but all the ranks proceed to joyn in the ſame. But in the Conſtitutions of the Apoſtles, the people are to anſwer onely the Acroſtichs. What thoſe were I cannot better conjecture, then by the words of Philo, *de vita Contempl.* where he relates the faſhion of thoſe Hymnes which the Eſſenes by Alexandria in Egypt uſed at their Common Feaſts, which he ſaith were ſung firſt by the chief, afterwards by the reſt in their order, Πάντων κατὰ πολλὴν ἡσυχίαν ἀκροωμένων πλὴν ὁπότε τὰ ἀκροτελεύτια καὶ ἐφύμνια ᾄδειν δέοι, τότε γὰρ ἐξηχοῦσι πάντες τε καὶ πᾶσαι· *All hearing with much ſilence*

lence, but when the ends and burdens of the Hymnes are to be sung, for them all the men and women sing out. Some such thing I suppose it was, which in the Constitutions there is called ἀκροστίχια, or *end-verses* of the Psalmes, as the *Gloria Patri* among us, known to the people at those times, when for some inconvenience found of *indecorum* in performing this Office, the whole Congregation joyned no more in the Psalmes. For though in the Custome of those Churches, which Dionysius describeth, the people joyned in them, at those times whereof he speaketh, & though I doubt not but those Constitutions, & the Canons of the Councel of Laodicea be more ancient then the pretended Dionysius, yet by them it appeareth, that when the Constitutions direct the people to joyn in the closes, and when that Councel ordereth, *Can.* 15. that no more then the Canonicall singers (that is, inrolled in the list of the Church) that went up into the desk, & sung out of the Parchmine, should sing in the Church, there was by that time, and in those places of the Church, inconvenience found in the Congregations joyning in it, for which cause it was referred to the Church-singers. Another course there was much used in divers parts of the Church, of singing the Psalmes by Antiphones: Of which it shall not be requisite here to repeat what is deli-

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vered of the first use of it, in the East under Ignatius, the coming of it into the West under S. Ambrose, the relation of S. Basil, and the practice of his Monks, *Epist.* lxiii. the Order of Pope Celestine, for the Psalmes to be sung before the Eucharist by way of Antiphones: It shall suffice to take notice here, that this was one of the wayes that were put in use, to the purpose that the Congregation might joyn in the praises of God with most comlinesse, according to the custome of the Apostles time. Of the Lessons of the Scripture it must further be observed here, that the Ancient and Primitive Order of the Church seemeth to have intended them so large, that by hearing them read in the Church, they might become familiar even to the unlearned of the people, as Josephus said afore, that the Jews by hearing Moses read in the Synagogues, became as perfect in their Laws, as a man is in telling his own name, whereas among other Nations, the simple never attain to know their own Laws. For you see how many Lessons are directed to be read in the Constitutions of the Apostles, two out of the Old Testament, out of the Acts, out of the Epistles, out of the Gospels. Last of all, accordingly he reckoneth in particular the Books of the Old Testament to be read in the Church; as doth also the said Councel of Laodicea in the

the last Canon, upon this occasion repeat the list of holy Scriptures to be read in the Church: and Dionysius expounding the order of the Church described by him afore, reckoneth the subject of all the particular Books in the Scriptures, which he saith are read after the Psalmes, to inlarge with more ample declarations & examples those things which in the Psalmes are but darkly and in brief pointed at. All which, I suppose, intimates a great deal more then those short Lessons picked out of some parts of the Scriptures, as well for the Romane Missall, as other Liturgies extant. In that which is intitled to S. James, there is a remarkable Rubrick after the Angelicall Hymne, and the Prayer that follows it, which sayes thus, Ἔιτα ἀναγινώσκετ διεξοδικώτατα τὰ ἱερὰ λόγια τῆς παλαιᾶς διαθήκης, καὶ τῶν προφητῶν, καὶ ἀποδείκνυτ ἡ τοῦ υἱοῦ τοῦ Θεοῦ ἐνανθρώπησις. *After is read very largely the holy Oracles of the Old Testament, and the Prophets, and the Incarnation of the Sonne of God is declared,*---that is, the Gospels are read. For hereby he gives us suspicion enough to presume, that the reading of the Scriptures was wont to be larger at the first then afterwards it became, when in the declining & degenerating times of the Church, the increase of sensible Ceremonies and Observances began to crowd out the substantiall parts of the reasonable Service of God. For so there is

cause

cauſe to conceive by that of the Sermon, whereof it follows immediately there, Μετὰ δὲ τὸ ἀναγνῶναι τὰ διδάξαι, λέγει ὁ διάκονος: that is, *After the Leſſons are read, and the Sermon is done.* For in Juſtine Martyrs deſcription of the Service in his time, after the reading of the Scriptures, follows immediately the Sermon to expound them, and to exhort the people to follow the doctrine. Tertullian ſpeaketh not of the order or place which the Sermon had in the Service, but remembreth it as a principall part of it. In the Conſtitutions of the Apoſtles the place was produced afore, wherein mention is made, after the reading of the Scriptures, of the Presbyters ſpeaking to the people one after another, and the Biſhop after them, according to the Cuſtome derived from the Apoſtles time. The 18. Canon of Laodicea is, Περὶ τοῦ δεῖν ἰδίᾳ πρῶτον μετὰ τὰς δημοσίας τῶν ἐπισκόπων, καὶ τῶν κατηχουμένων εὐχὰς ἐπιτελεῖσθαι. *That after the Sermons of the Biſhops, firſt the Prayer for the Hearers muſt be made apart.* In fine, It is manifeſt by the Order of all Liturgies extant, in which is deſcribed the Order of the ſolemn Service of the Church, that is, when the Euchariſt was celebrated; firſt, that of all Leſſons of the Scriptures, thoſe out of the Goſpels were read in the laſt place, as it is expreſſed in S. Auguſtine alledged, before in the Conſtitutions of the Apoſtles, and in divers

divers others, that might be produced were it questionable: Then, that after the reading of the Gospel, followed the Sermon for the exposition of it, or some other of the Lessons. And yet in Dionysius there is no mention at all of the Sermon, either in the description he makes of the Service, or in the Exposition wherein he renders a reason of it, but immediately after the reading of the Gospel, the last in order of the New Testament, the Hearers and Penitent and the like are dismissed, and then follows the Creed. Which to me is an argument of the Authours time, and that when he writ, the Sermon in some places began to be disused, and also, because he mentions the Creed in the order of Publick Service, of which in Justine, Tertullian, the Constitutions of the Apostles, the Canons of Laodicea, wherein almost all the particulars of Publick Service are ordered, in fine, whereof in the most Ancient descriptions of the Service there is no remembrance. It appeared afore by the words of S. Ambrose, and so it doth by Dionysius, that it was pronounced from the beginning of the use of it, by the whole Congregation: for the first expounded the words of the Apostle, *Every woman praying or propheſying*, of saying or singing the Creed; and the second saith thus, Περομολογηθείσης ὑπὸ παντὸς τοῦ τῆς Ἐκκλησίας πληρώματος τῆς καθολικῆς ὑμνολογίας· *The Catholick Hymne*

Hymne being acknowledged before, by all the Congregation of the Church. This is then the Order of that former part of Publick Service which from the beginning the Hearers and Penitents were to be present at, to learn the doctrine of the Church, and to profit in it, so as to be thought fit for Baptisme and for the Communion of the Eucharist. For the Latine Masse (aswell as all other Liturgies extant) though reduced to so small a model as was observed, by the shortnesse of the Psalmes and Lessons, and leaving out the Sermon, alwayes principall ingredients of it, representeth nevertheless the Order and Course of that solemn Service which the Eucharist was celebrated with. This difference of the first and second Service in the Liturgies extant, is rather retained for fashions sake, and in remembrance of the Ancient Order, then according to the Originall purpose of it: for it shall appear that some part of the Prayers which at the first were for believers alone, and such as communicated, not to come till the Hearers and Penitents were gone forth, in all the Greek and Eastern Liturgies are now put into the first part of the Service. But the end of the first Service, and the beginning of that which onely believers were present at, is manifest enough in it (as it is in down-right terms expressed in all the Greek and Eastern Liturgies when

when the Hearers were to go forth) not in the place where Durandus would have it, iiii. 1. after the Offering; but as it is in the Constitutions of the Apostles, in the 18 Canon of Laodicea, in Dionysius, in others, after the Prayers for the Hearers & Penitents, which followed as soon as the Sermon was done, immediately before the Creed. Howsoever, from hence it appeareth, that the Lessons of the Epistles and Gospels are originally belonging to the former part of this Service. The 18 Canon of Laodicea, of these Prayers for the Hearers and Penitents speaketh thus, Περὶ τοῦ δεῖν ἰδίᾳ πρῶτον μετὰ τὰς ὁμιλίας τῶν ἐπισκόπων, καὶ τῶν κατηχουμένων εὐχὴν ἐπιτελεῖσθαι, καὶ μετὰ τὸ ἐξελθεῖν τοὺς κατηχουμένους, τῶν ἐν μετανοίᾳ τὴν εὐχὴν γίνεσθαι, καὶ τούτων προσελθόντων ὑπὸ χεῖρα, καὶ ὑποχωρησάντων, οὕτως τὰς εὐχὰς τῶν πιστῶν γίνεσθαι· *That first after the Sermons of the Bishops, the Prayer be made for the Hearers, and after the Hearers are departed, the Prayer for the Penitents be made, and when they are come under hand and departed, that then the Prayers of the Believers be made.* The subject and fashion of these prayers both, are very plainly described in the Constitutions of the Apostles, to have been this, Ἀναστάντων ἁπάντων ὁ διάκονος, ἐφ' ὑψηλοῦ τινος ἀνελθὼν κηρυσσέτω, μήτις τῶν ἀπίστων, μήτις τῶν ἀκροωμένων, καὶ ἡσυχίας γενομένης λεγέτω· εὔξασθε οἱ κατηχούμενοι, καὶ πάντες οἱ πιστοὶ κατὰ διάνοιαν ὑπὲρ αὐτῶν προσευχέσθωσαν, λέγοντες, Κύριε ἐλέησον, διακονείτω δὲ ὑπὲρ αὐτῶν, λέγων, ὑπὲρ τῶν κατηχουμένων

μείων πάντες τὸν θεὸν παρακαλέσωμεν, ἵνα —— viii. 5, 6. *All rising up, let the Deacon get up on some high place, and pronounce,* NONE OF THE HEARERS, NONE OF THE UNBELIEVERS, *and silence being made, let him say,* PRAY YE HEARERS. *And let all the believers pray for them in their mind, saying,* LORD HAVE MERCY: *and let him minister for them, saying, Let us all beseech the Lord for the Hearers, that—* ἐφ' ἑκάστῳ δὲ τούτων ὧν ὁ διάκονος προσφωνεῖ, ὡς προείπομεν, λεγέτω ὁ λαὸς, κύριε ἐλέησον: *And at every of these particulars which the Deacon speaks to them of, let the people say,* LORD HAVE MERCY. The particulars whereof he speaks are there at large, that God would heare them, that he would enlighten them, and make them wise, that he would teach them the knowledge of God, and the rest: Of these the Deacon speaks to the people, when he bids them pray that God would do so and so for them, which kind of Prayers, ministred by the Deacon, as he said afore, are called therefore προσφωνήσεις or *Allocutions*: And the people answers at every point, (as at Litanies, the people still have their Answer, called sometime the Suffrage) *Lord have mercy*. And this is the reason that was used to prove, that the form of these prayers was prescript, because it was ministred by Deacons. Afterwards it follows, Κλινόντων δὲ αὐτῶν τὰς κεφαλὰς, εὐλογείτω αὐτοὺς ὁ χειροτονηθεὶς ἐπισκόπος

πες, λέγων: *they bending down their heads, let the Bishop ordained* (for the Service which is here described, is at the Ordination of a Bishop) *blesse them, saying*, as it follows there. In the same manner was prayer made for the beset with unclean spirits, and for the Penitents, but that in these the Canon of Laodicea expresseth that they were to come and kneel, the Bishop holding his hands over their heads, and so pronouncing the like prayer of blessing over them; which is therefore there called περιελθεῖν ὑπὸ χεῖρα, *to come under hand*, and from whence, in this Condition they are called ὑποπίπτοντες, *those that fall under*, to wit, the Bishops hands. These forms are here described, both to declare the ancient practice, and also for a help toward the understanding of that which follows. After the departure of the Hearers and Penitents, there followed principally two sorts of Prayers, as may be gathered from the words of Justine in his second Apologie, where that most Ancient Martyr that flourished some thirty or fourty years after S. Johns death, that is, after the Age of the Apostles, relates the course of publick Service at the Assemblies of Christians. After the Sermon, he thus describes what followed, Ἔπειτα ἀνιστάμεθα πάντες, καὶ εὐχὰς πέμπομεν, καὶ ὡς προέφημεν, παυσαμένων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται, καὶ οἶνος, καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ ἀναπέμπει. *After, we all*

rise, and send forth prayers, and, as we said afore, when we have done praying, bread and wine and water are offered: And the Ruler likewise sendeth forth prayers and thanksgivings with all his might. Here you have the Prayers of the whole Congregation in the first place, which therefore are called in the words related in the beginning of this Chapter, κοιναὶ εὐχαὶ, *Common Prayers*, or Prayers of the whole Congregation, to distinguish them from those Prayers & Thanksgivings, which he saith were made afterwards, for consecrating of the Eucharist, by the Bishop or Presbyter alone, though in behalf of the people. Where, by the way, you may see further that Justine means by those words, ὅση δύναμις αὐτῷ, to expresse nothing but that earnest devotion which those Prayers were offered with, by that which he addeth ὁμοίως, or *likewise:* For having said in the words alledged afore that the Congregation made the former sort, which he calleth their Common Prayers, ἐυτόνως, or *vehemently*, he addeth, that the Bishop made the Thanksgiving which the Eucharist was consecrated with, ὁμοίως ὅση δύναμις αὐτῷ, *in like sort with all his might:* with the like earnest devotion which the other were made with. The most Ancient description that we have next to this, of the Form of this solemn Service, seems to be that which is found in the Constitutions

ſtitutions of the Apoſtles. For by many things we may find, that that book meant to expreſſe the Cuſtomes of the Church, in the times afore Conſtantine. You may have obſerved before, how it forbiddeth the faithfull to plead before the Powers of this world, that is, before heathen Magiſtrates. And that courſe of dividing Portions at their Feaſts of love, which is there preſcribed, was afore obſerved to be aboliſhed by the Councel of Laodicea, which was before Conſtantine. And in the Form of Prayer for all ſtates of the Church after the Conſecration (whereof afterwards) ſet down there viii. 12. it is to be obſerved, that Prayer is made for the Emperour and Powers of the world, ἵνα εἰρηνεύωσι πρὸς ἡμᾶς, *that they may keep peace with us*, that is, not perſecute the Church. In this Work then, l. viii. c. 10. 11. is deſcribed at large, firſt, the Prayer for the whole ſtate of the Church, and the particular members and conditions of it, and after that, c. 12. the Prayer of Thanksgiving which the Euchariſt was conſecrated with: And to ſhew evident diſtinction of theſe two parts of the Service, the kiſſe of Peace comes between both, which being a received Cuſtome from the time of the Apoſtles, gives cauſe to preſume, that the Prayers, between which it is interpoſed, are no leſſe derived from the Primitive practice of the Apoſtles

time. Though true it is, that according to the Custome of the Western Churches, it followed after the Consecration of the Eucharist, before the receiving of it. There follows besides in the same place, a new admonition of the Deacon to all that had not right to Communicate, to depart before the celebration of the Eucharist, among the rest ὁ τὴν πρώτην εὐχὴν εὐχόμενοι προέλθετε, *you that pray the first prayer, depart.* Which I take to be this, that such of the Believers as were present indeed at the Prayers of the Congregation for all states of the Church, but did not intend to Communicate, should also depart; To shew the difference of those two Prayers whereof we now speak, the subject whereof deserves to be further declared, out of the most Ancient of Ecclesiasticall Writers. Justine Martyr, after the words alledged in the beginning of this Chapter, thus describeth the Prayers of the faithfull, to which he saith the new baptized were brought, Ὅπως καταξιωθῶμεν, τὰ ἀληθῆ μαθόντες καὶ δι' ἔργων ἀγαθοὶ πολιτευταὶ, καὶ φύλακες τῶν ἐντεταλμένων εὑρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. *That we may be thought meet, having learned the truth, to be also found good livers in works, and keepers of things commanded, so as to be everlastingly saved.* He specifieth the chief point of those prayers, for otherwise, you shall find in the words afore quoted, that they prayed in them

them for themſelves, for the new baptiſed, and for all men elſe, everywhere. Tertullian *Apolog. C. xxxix.* where he deſcribes what was done at their Aſſemblies. *Coimus in cœtum & Congregationem, ut ad Deum quaſi manu factâ precationibus ambiamus orantes. Hæc vis Deo grata eſt. Oramus etiam pro imperatoribus, pro miniſtris eorum & poteſtatibus, pro ſtatu ſeculi, pro rerum quiete, pro mora finis. We meet and aſſemble in a Congregation, that making as it were a ſtrength againſt God, we may ſue to him in our Prayers. This violence is welcome to God. We pray alſo for Emperours and their Miniſters and Powers, for the ſtate of the world, for the peaceable condition of affairs, for the delay of the end.* The particulars of the Prayers they made for the Emperours are inlarged C.xxx. upon the occaſion of comparing the devotions of Chriſtians and Pagans. *Vitam illis prolixam, imperium ſecurum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, quæcunque hominis & Cæſaris vota ſunt. Wiſhing them long life, ſecure rule, the Court ſafe, the Armies valiant, the Senate faithfull, the people good, the world quiet, whatſoever a man and Ceſar may deſire:* Tertullian, as Caſſander obſerved before, intended not to declare to the Heathen the manner of celebrating the Euchariſt, as the cuſtome was to keep it private, leſt it might incurre the

ſcorn of thoſe that underſtood not what it meant: Thoſe which Juſtine calls the Common Prayers of the Congregation, which went next afore it, are here deſcribed by thoſe paſſages that deſerved moſt favour at the worlds hands. In the 18 Canon of Laodicea, after the departure of the Hearers and Penitents, Τὰς εὐχὰς τῶν πιστῶν γίνεσθαι τρεῖς, μίαν μὲν τὴν πρώτην, διὰ σιωπῆς, τὴν δὲ δευτέραν καὶ τρίτην, διὰ προσφωνήσεως πληροῦσθαι· εἶθ' οὕτως τὴν εἰρήνην δίδοσθαι — καὶ οὕτω τὴν ἁγίαν προσφορὰν ἐπιτελεῖσθαι· *That the prayers of the faithfull be made, in number three, one, that is the firſt, in ſilence; the ſecond and third to be accompliſhed by Allocution: And ſo then the Peace to be given* (that is, the kiſſe of Peace) *and ſo the holy offering to be made.* What the purpoſe of that prayer might be, which here in the firſt place is preſcribed to be made by all the people in ſilence, I find not elſewhere: As for thoſe which follow, to be made διὰ προσφωνήσεως, or *by way of ſpeaking to the people*, the matter is plain out of that which was declared afore, concerning the Form of the prayers for the Hearers and Penitents, in which the Deacon ſpake to the people, from point to point directing them what to deſire of God on their behalf, the people anſwering to every point, *Lord have mercy*; which prayers were therefore called προσφωνήσεις, or *Allocutions*, in the Conſtitutions of the Apoſtles. In like ſort were theſe Prayers for

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all states of the Church, directed by the Deacon, speaking to the people, in the particulars expressed in the said Constitutions, viii. 10. *Let us pray for the Peace and firm state of the world, that it may please God—— For the holy Catholick and Apostolick Church, that it may please God—— For the Diocese, for all Bishops, that God would give—— For the Deacons and inferiour Ministers, for the married and continent, for those that give Almes and Oblations, that God would—— For the sick and imprisoned, for travellers by land and sea, and the rest----* In fine, whosoever shall take notice of the particulars there related, shall perceive a very Ancient, if not the Original pattern and use of those Prayers, which have since been called Litanies or Supplications. I speak not now of the use of them in Processions, for diverting the wrath of God in publick calamities, and the like occasions, or of what was put in practice therein by Claudianus Mamertus, Gregory the Great, and others: I speak of the Originall and Universall use of them, in that solemn Service of the Church, which the Eucharist was celebrated with: For in all Liturgies extant, which, though they be not so ancient as the Titles of them pretend, nevertheless retain the traces of ancient Forms in all parts, it is easily to be perceived, both by the form of those prayers which are ministred by the

Deacon, the people answering, and also by the subject of them, concerning all estates of the Church, and the prosperous condition of it, that they are nothing else but those Common Prayers whereof Justine Martyr of so ancient time speaketh, according to the forms practised at severall times, and in severall places. True it is, that in those ancient Liturgies they come not after the departure of the Hearers, as in Justine, and the Canon of Laodicea, and the Constitutions of the Apostles. But when the departure of the Hearers was retained in a manner for fashions sake, in remembrance of the ancient Custome, the reason of it being ceased, when the world was become Christian, it is reasonable to think, that the Order of the Service depending upon it might change, the substance nevertheless remaining, as descending Originally from the Apostles. And though it be not easie for me to give account, why the Canon of Laodicea prescribeth two of these prayers to be made, dividing it into two, or repeating it twice, yet it is easie for any man to observe, especially in the Liturgies intitled to S. Basil and S. Chrysostome, that these Prayers are divers times repeated, whether in brief or at large; that fashion so farre complying with the Prescript of the Canon, as to shew us, that those are the Prayers whereof it speaketh. The subject of them

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is thus comprised in another place of the Constitutions, ii. 51. Προσευχέσθω ὁ διάκονος ὑπὲρ τῆς ἐκκλησίας ἁπάσης, καὶ παντὸς τοῦ κόσμου, καὶ τῶν ἐν αὐτῷ μερῶν, καὶ ἐκφορειῶν, ὑπὲρ τῶν ἱερέων καὶ τῶν ἀρχόντων, ὑπὲρ τοῦ ἀρχιερέως, καὶ τοῦ βασιλέως, καὶ τῆς καθόλου εἰρήνης, *Let the Deacon pray for the whole Church, and all the world, and the parts of it, for fruitfull seasons, for the Priests and Rulers, for the Bishop and King, and the generall Peace.* This is the reason that it is called in the Greekish Liturgies, τὰ εἰρηνικὰ, or *Prayers for Peace*, because the beginning of it is in the Constitutions of the Apostles, ὑπὲρ τῆς εἰρήνης καὶ ἐνσταθείας τοῦ σύμπαντος κόσμου, that is, *for the peaceable and quiet state of the whole world.* It is also in some of them called συναπτὴ καθολικὴ, or *the generall Collect.* From whence it appeareth, that this is the Prayer whereof Tertullian speaketh, the subject whereof he expresseth, *pro statu seculi, pro rerum quiete: for the settled and quiet state of the world.* That which hath been said of the Manner and Order of this Prayer, is to be understood of the Liturgies of the Eastern Churches now extant. Not onely in those Greekish ones under the names of S. James, S. Mark, S. Basil, S. Chrysostome, but in the Ethiopick, in that of the Christians of S. Thomas in India, in that of the Maronites printed at Rome, it taketh place according to the manner described. Of the Service of the Latine Church the like cannot

not be said. The Litanies, whereof this Prayer is the source, are used upon severall particular Occasions in the Masse, as it is now, but have no place in the Ordinary Course of it, unlesse we suppose the *Kyrie eleeson* which the Rationalists call the Litanies, to be that which remains of them, the model of the Latine Service being so abbridged as was observed afore. And by S. Ambrose, or whosoever writ those books *de Sacramentis*, it appeareth, that prayer was made to that effect before the consecration of the Eucharist, his words are iv. 4. *Oratio præmittitur pro populo, pro Regibus, pro cæteris: Prayer is premised*, saith he, (to the Consecration of the Eucharist) *for the people, for the Emperours, for the rest.* But in those words he speaketh of prayers that were made at the Lords bord by him that celebrated the Eucharist, of which afterwards, not of those that were ministred by the Deacon speaking to the people in the manner aforesaid: which nevertheless S. Augustine of the Latine Church remembreth, when he saith, Epist. 118. *Cùm communis oratio voce Diaconi indicitur, when Common prayer is indicted by the Deacons voyce:* for this is that which Justine Martyr called *Common Prayer* afore. Rhenanus in Tertull. de Corona, *Et arbitrantur quidem illi Missam incepisse, dicente Sacerdote, Dominus vobiscum: & mox, Sursum corda, Grati-*

Gratias agamus Domino Deo nostro: And they truly (that is, those that studied the Ancient Form of Service, out of the eldest and best Church-writers) *think that the Masse begins when the Priest sayes*, THE LORD BE WITH YOU, *and by and by*, LIFT UP YOUR HEARTS; *afterwards*, LET US GIVE THANKS TO OUR LORD GOD. If his meaning be that the Celebration of the Eucharist began alwayes with the Preface, *Sursum corda*, well and good. But if he mean this, that the second Service, or the Prayers at which Believers alone were present, began then, it is an oversight: The testimonies produced are beyond exception to show that according to the most ancient Custome of the Church, prayer was made for all states of men, and of the Church first, in the manner aforesaid. In fine, the great agreement of all the Liturgies specified, coming from those most Ancient Eastern Churches, with the eldest of Church-writers, together with other pregnant circumstances that concurre, make me bold to conclude, that the practice of these prayers is derived from the Apostles, and the Custome of their time, and are the same whereof S. Paul writes, Rom. viii. 26, 27. *Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the spirit it self maketh intercession for us, with groanings which cannot be uttered. And he that searcheth*

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the hearts knoweth what is the mind of the spirit, that it maketh intercession for the Saints according to God. For according to the exposition of S. Chrysostome, proved good afore, these prayers, which in the Primitive times were made by men indued with Prophetick Graces, called here *the Spirit,* were afterwards ministred by the Deacon, going afore the people: which holds good of these, not onely according to all the Liturgies and Authorities alledged, but according to Justine in chief, and in the eldest place, who, when he relates that he which ministred the Eucharist, began not but with the Thanksgiving, after these which he calls the Common Prayers were ended, gives presumption enough, that the said Common Prayers were ministred by the Deacon with him, as with S. Chrysostome. Then the terms in which the Apostle expresses the nature of these prayers, calling them *Intercessions for the Saints*, seem to specifie the subject whereof we speak, for all states of the Church. And last, when the Apostle saith, *maketh intercession for us with gronings not to be uttered*: and afore vers. 23. *Our selves also which have the first-fruits of the spirit, even we our selves grone within our selves:* S. Chrysostome testifieth, that the Correspondent hereof, was done by the Deacon in his time: with whom agree the words of Justine, Κοινὰς εὐχὰς ποιησόμενοι εὐ-

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νησε· wherein he witnesseth the earnest vehemence which these prayers were made with. And in the prayers quoted in the Constitutions of the Apostles, for the Hearers and Penitents, which, as hath been shewed, were made after the same sort: ἔτι ἐκτενέστερον ὑπὲρ αὐτῶν τοῦ κυρίου δεηθῶμεν, *Let us beseech the Lord for them still more vehemently:* and in that for the faithfull, at the end of it, ἐγειρόμενοι δεηθέντες ἐκτενῶς· *Let us stand up having vehemently prayed.* And to the Penitents in the beginning, εὔξασθε οἱ ἐν μετανοίᾳ ἐκτενῶς, *Pray ye that are under Penance vehemently.* And the *Cyrie eleeson*, or, *Lord have mercy*, the foot and burden of this Prayer, as you have seen in the Liturgies of S. Basil, and S. Chrysostome, is called ἡ ἐκτενὴς ἱκεσία, and in that of S. Peter, ἡ ἰσχὺς τῆς ἐκτενοῦς, understanding ἱκεσίας, *the Prayer of vehement and earnest supplication to God.* All Arguments of that vehemence and earnest devotion, which the fashion and manner of the Litanies, if it were relished aright, still breatheth, derived from those grones and tears, with which men indued with Primitive Graces, made then intercession to God for the Church and states of it. And perhaps the Apostle, when he said 1. Cor. xiiii. 15. *I will pray with the spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also*, meant no other prayers but

but those whereof he writes to the Romanes, those first sort of Prayers whereof here we speak, at the Service of believers. For in that which follows vers. 16. *Else when thou shalt blesse with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? for thou verily giveſt thanks well, but the other is not edified:* many things induce me to think, that the Apostle speaks of nothing else, but of that Thanksgiving, which from the beginning the Eucharist was consecrated with, and from which it hath the name, and is the next point in the order of this Service. For so the Apostles directions will appear complete, reaching to all parts of the Service which proceed from mens particulars. For the reading of the Scriptures we must here except, presupposed as the subject and imployment of present Graces. For the Psalmes of Gods praises, which the spirit then indicted, he provideth when he saith, *I will sing with the spirit, but I will sing with the understanding also.* For the Exposition of the Scriptures, more at large, in the rules that follow, from vers. 26. For the Prayers which by the suggestion of the holy Ghost were made for the Church and all States of it, when he saith, *I will pray with the spirit, but I will pray with the understanding also.* For the Prayers which the Eucharist was celebrated with,

with, in the words now in hand, verſ. 16, 17. The Commentaries under S. Ambroſe his name: *Hi ex Hebræis erant, qui aliquando Syrâ linguâ, plerumque Hebraeâ in Tractatibus & Oblationibus utebantur ad commendationem. Gloriabantur enim ſe dici Hebræos, propter meritum Abrahæ:* *Theſe* (that would needs ſpeak in ſtrange Languages in the Church) *were of the Hebrews, which for their commendation, uſed ſometimes the Syriack, moſt an end the Hebrew, in their Sermons and Oblations. For they took pride to be called Hebrews, for the merit of Abraham.* The Offering, is the whole Action of Prayers and Thanksgiving which the Euchariſt was celebrated with, as ſhall appear. So, ſaying in expreſſe terms, that they did it in Syriack and Hebrew, he directeth us to the Apoſtles meaning, in that which he calls *Bleſſing and Thanksgiving*; which in the Scriptures and eldeſt of Church-writers, ſtand ſometimes abſolutely and without addition, to ſignifie, by way of Eminence, the Celebration of the Euchariſt. Otherwiſe why is it called, 1. Cor. x. 16. *the Cup of bleſſing which we bleſſe?* but from that bleſſing or Thanksgiving (as it is indifferently called in the Scriptures) with which it was inſtituted by Chriſt, and appointed to be uſed afterwards. *Ignatius ad Magneſ.* Ἐκεῖνη βεβαία εὐχαριστία ἡγείσθω, ἡ ἐπὶ τοῦ ἐπισκόπου οὖσα, ἢ ᾧ ἂν ἐκεῖνος ἐπιτρέψῃ· *Let that be counted a ſound Thanks-*

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giving which is under the Biſhop, or to whom he gives leave. His meaning is, that to celebrate the Euchariſt, apart from the Biſhop, and without his Order, was not effectuall toward God. The true Clemens, S. Pauls ſcholar, *Epiſt. ad Corinth.* ἕκαστος ὑμῶν, ἀδελφοὶ, ἐν τῇ ἰδίᾳ τάξει εὐχαριστείτω τῷ Θεῷ. *Let each of you, Brethren, give thanks to God in his own rank.* He directs the Presbyters of Corinth, to celebrate the Euchariſt by their turns, to avoid contention about it. In the words of Ireneus related in Greek by Epiphanius, *Hær. xxxiv.* of the Marcoſians, Περιποιέμενοι εὐχαριστεῖν, *Pretending to give thanks*, is as much to ſay as pretending to celebrate the Euchariſt, and ſo more then once afterwards: therefore when the Apoſtle ſaith, How ſhall he ſay Amen ἐπὶ τῇ εὐχαριστίᾳ σε, and after, ὁ καλῶς εὐχαριστεῖς, he ſeems to mean neither more nor leſſe. For the Anſwer of the people, ſaying Amen, at the end of this Thanksgiving, is ſo ſolemnly remarked in Eccleſiaſticall writers, that the Apoſtle may juſtly ſeem to make reference to it: Juſtine M. *Apol.* II. Οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ, λέγων τὸ Ἀμήν. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος, καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ. *Who having done his Prayers and Thanksgiving, all the people preſent, joyn aſſent with him, ſaying Amen. Then the chief having given Thanks, and all the people aſſented with like wiſhes.* And in the Epiſtle of Dionyſius

Dionysius of Alexandria in Eusebius, *Hist. Eccles. vii. 9.* Ἐυχαριςίας γὰρ ἐπακούσαντα καὶ συνεπιθεγξάμενον τὸ Ἀμήν. *Having heard the Thanksgiving,* (that is, been present at consecrating the Eucharist) *and answered Amen with the rest.* The subject of this Thanksgiving is thus expressed by Justine the Martyr in his Dialogue with Trypho the Jew, where he compareth the offering of fine floure for the leprous at his cleansing according to the Law, *Levit. xliii.* 10. with the bread of that Thanksgiving which our Lord hath appointed us to make in remembrance of his passion, ἵνα ἅμα τε εὐχαριςῶμεν τῷ Θεῷ, ὑπὲρ τοῦ τὸν κόσμον ἐκτικέναι σὺν πᾶσι τοῖς ἐν αὐτῷ, διὰ τὸν ἄνθρωπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας ἐν ᾗ γεγόναμεν ἐλευθερωκέναι ἡμᾶς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, καταλελυκέναι τελείαν κατάλυσιν, διὰ τοῦ παθητοῦ γενομένου κατὰ τὴν βουλὴν αὐτοῦ. *That withall we may give Thanks to God, for having made the world, and all things in it for man, and for having freed us from that naughtinesse wherein we were born, and overthrown principalities and powers, with a perfect overthrow, by him that became passible according to his Counsell.* And Ireneus, iii. 34. arguing against the Hereticks of that time, that denied God the Father to have created heaven and earth, because then the Church should do affront to God, offering him the Creatures which he acknowledgeth not for his, sufficiently sheweth, that the Creatures of bread and wine were offered with this

Eucharist or Thanksgiving, as well for the Creation of all things, as for the Redemption of us. Justine Martyr, *Apol. ii.* justifieth the Christians against the Heathen, that consumed not Gods Creatures with fire, in sacrifices, but received them with words of Prayer and Thanksgiving, Ὑπέρ τε τῆ γεγονέναι, καὶ ἔτι εἰς εὐρωστίαν πόρων πάντων, ποιοτήτων μὲν γενῶν, καὶ μεταβολῶν ὡρῶν: *For being born, and for all means of health, kinds of qualities, and changes of seasons:* Wherein though the purpose of his speech is directed to the ordinary use of Gods Creatures, yet withall he seemeth to describe that Thanksgiving which then the Eucharist was celebrated with, being then used, as it was instituted at meat. In the Constitutions of the Apostles, viii. 12. you have at large laid down the Form of this Thanksgiving, containing first a rehearsall of Gods unspeakable perfections: of the Creation, by Christ, of things visible and invisible, and of man in righteousnesse: of the Providence of God toward man having sinned, before the Law and by it, with praise to him therefore, with the Cherubim and Seraphim: But more particularly recounting the Incarnation of Christ, and the whole Course of his dispensation in the flesh, especially his sufferings, death, and rising again. Hereupon it followeth, Μεμνημένοι οὖν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριστοῦμέν σοι, Θεὲ παντοκράτωρ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα,

δυνάμεθα, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν· ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο. That is, *Therefore being mindfull of those things which he suffered for us, we give thee thanks, Almighty God, not so much as we ought, but as much as we are able,* (there is Justine Martyrs ὅσῃ δύναμις) *and fulfill his appointment: For upon the night wherein he was betrayed*— rehearsing the whole words of institution of the Eucharist upon this. The same is the argument of this Thanksgiving, in the Liturgies intitled to S. James, and S. Basil, both the Greek and the Latine, and that which we have from Masius out of the Syriack. In that of S. Chrysostome it is to the same purpose, but in fewer words; in that of S. Mark, the same for substance, but more in brief, and for Order somewhat otherwise: So in that which I spake of, turned out of the Arabick, under the names of S. Basil, S. Gregory, and S. Cyril, in this last as in that of S. Mark, and not much otherwise in that of the Christians of Saint Thomas in India. In the Canon of the Masse, that which is called the preface, seemeth to be that which remaineth of this Thanksgiving, for it expresseth the praises of God with much vehemence, though the subject of those praises, either concerning the Creation of the world, or our redemption is not contained in it: For the Tenour of it is in a manner that of our Service, *It is*

very meet, right —— and afterwards, *therefore with Angels and Archangels* —— besides the proper Prefaces, in which are celebrated the works of Gods goodnesse, which the Church remembreth upon severall Solemnities. In fine, it seemeth that this Thanksgiving, from which both the Action of celebrating this Sacrament, and the consecrated elements themselves, are called εὐχαριστία, according to Justine Martyr and Ireneus, did from the eldest times of the Church, contain the remembrance of the Creation of all things, in regard to the ordinary use of Gods creatures, for the maintenance of our bodies, because it was at the first practised, as it was instituted, at meat. So much the words of Justine Martyr related afore seem to import, when he affirmeth, that the onely Sacrifice that Christians have received to offer, is that of Praise and Thanksgiving at their nourishment, at which remembrance is made of the Passion which God suffered for us. But as this Sacrament was frequented no otherwise then as the most solemn part of Gods publick Service at religious Assemblies for that purpose, whatsoever was expressed more or lesse of the subject of it, concerning the Creation and Redemption of the world, yet in all manner of Liturgies of all Christian Churches, there is none, that I have seen, which doth not premise this

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Thanksgiving and praise to God, to the celebration of that Sacrament. And it is very remarkable, that in that distance of times and places, from which we receive the severall forms yet extant with so much difference, as must needs proceed from thence, yet there are two particulars of it, in which all the Forms that are extant agree, the one the beginning of it, with *Sursum corda*, or *Lift up your hearts*, the people answering as we use it, and then to let us understand to what purpose they are exhorted to do it, *Let us give thanks to our Lord God*, specifying the Prayer which I now describe: The other is the Communion of the Church militant with the fellowship of Angels in this Office, expressed in the Trisagion or Seraphicall Hymne, *Holy, Holy, Holy, Lord God of Sabbaoth*, for though there is much difference between Forms that are extant, yet it will be hard to find any of them, wherein both those have not a place, which, had the forms been arbitrary, could not have come to passe. Here a question lies, to mine apprehension, very much concerning this purpose: whereas the Creatures of bread and wine are deputed to the effect of becoming the body and bloud of Christ to them that receive them aright, by the appointment of our Lord, executed by the Church, how it can be conceived, that by giving thanks to

God, to the purpoſe ſpecified, they are, on the part of the Church, deputed to ſuch effect. To me it ſeemeth unqueſtionable, that the Thanksgiving, wherewith our Lord in the Goſpel is ſaid to have celebrated this Sacrament at his laſt ſupper, contained alſo Prayer to God, for the effect to which the elements when they became this Sacrament, are deputed: And that the Church, upon his example, hath alwayes frequented his inſtitution with the like, rehearſing his inſtitution out of the Goſpel, and praying for the effect of it at the preſent, after the Thanksgiving hitherto deſcribed: And ſo, whereas in the ſenſe of the Church of Rome, the elements are conſecrated, that is, tranſubſtantiated into the body and bloud of Chriſt, by rehearſing the affirmative words of Chriſt, This is my body, this is my bloud, as operative: In the true ſenſe of the Church, they are conſecrated, that is, deputed to be this Sacrament, and to the effect of it, by the Prayer of the Congregation, grounded upon the inſtitution of Chriſt, and the promiſe which it implyeth. Let me ſuppoſe in the firſt place, that the elements, by being deputed to become this Sacrament, are not aboliſhed for their ſubſtance, nor ceaſe to be what they were, but yet begin to be what they were not, that is, viſible ſignes, not onely to figure the Sacrifice of Chriſt his Croſſe,

Crosse, which being so used, they are apt to do of themselves, setting the institution of Christ aside, but also to tender and exhibite the invisible Grace which they represent to them that receive. For, though no man can receive the body and bloud of Christ, that is not disposed with a living Faith to receive the same, yet on Gods part it is undoubtedly tendred to those that are not so disposed, otherwise how saith the Apostle, that those that eat and drink unworthily are guiltie of the body and bloud of Christ, as not discerning the same? And otherwise how saith our Lord of the elements, at the instant of delivering them, *this is my body, this is my bloud*, in the present tense? Let me suppose in the second place, that our Lord, in celebrating this Sacrament, made use of the received custome of his people: which was, as still it is, in receiving all good things at Gods hands, to premise Thanksgiving, or Blessing, as they call it, before they used them. In particular, at Feasts, before supper was done, they took bread and broke it, and gave it about, and the cup of wine likewise, having blessed God for the use of those excellent creatures. Upon solemnities, and particular occasions, mention was made of that which the time required. This is the ground of those two points of the Thanksgiving discussed afore, the use of those crea-

tures, and the redemption of the world, which our Lord ſpecified, upon the exigence of the generall cuſtome, and the particular occaſion, and the Primitive Chriſtians, according to Juſtine Martyr, frequented upon his example. But, as in the like caſe, at the miracle of the Loaves, when it is ſaid, *that our Lord looked up to heaven and bleſſed*, Matt. xiv. 19. *or gave thanks*, as it is, John vi. 11. it cannot be doubted that beſides bleſſing God for his creatures, he prayed alſo for the purpoſe of that which he intended to do: No more is it to be doubted that the Thanksgiving which he made over thoſe elements, for that which they repreſented contained alſo Prayer, that by them it might be communicated to his diſciples. The tenour and conſequence of our Lords words requires no leſſe. For that which is affirmed muſt be true before it be truly affirmed, and the proceſſe of this action, bleſſing and delivering the elements, and commanding to receive them as his body and bloud, importeth that he intended to affirm that ſo they were, in the true ſenſe which the words import, at the inſtant of delivering them. And by what conſequence could his diſciples conceive them to be deputed, for ſignes to exhibite his body and bloud, upon his giving of Thanks over them for the redemption of the world, unleſſe we ſuppoſe his

his Thanksgiving, whereof the Gospel speaketh, to contain also Prayer, that they might become effectuall to that purpose? And herewith agreeth that of the Apostle; *Every creature of God is good, and none to be rejected, being received with Thanksgiving: for it is sanctified by the word of God, and prayer.* For here, the Thanksgiving, wherewith the creatures are sanctified to the nourishment of our bodies, containeth also prayer, grounded upō the Word of God, whereby he appointeth them for that purpose: Accordingly therfore, the Thanksgiving, wherewith these elements were sanctified by our Lord to be the nourishment of the soul, must contain prayer, not grounded upon the institution of God to that purpose, (becaus the act of Christ for the present, went before his institution for the future) but as joyned to his command, grounding a word of promise to the Church, whereupon it was to do likewise. And herewith agree those Forms of Thanksgiving, or, as they call them Benedictions, which the Jews at this day practice, from very ancient time, as they pretend: For the foot and close of divers the most remarkable of them, is with prayer for the blessing of God upon that wherefore they give Thanks. For example, among the daily xviii. *Blessed be thou, O Lord our God, that removest sleep from our eyes, and slumbring from our eyelids,*

lids: And let it please thee, O Lord our God, and God of our Fathers, to practise us in thy Law, and to make us cleave to thy precepts, and bring us not into sinne, and transgression, and temptation, and contempt, and so forth, ending thus, *Blessed be thou, O Lord, that givest good graces.* The blessing of the Law, that is, the Thanksgiving to God for it, is this, *Blessed art thou, O Lord our God, the King of the world, that hath sanctified us with his precepts, & given us command concerning the matters of the Law: And sweeten, O God, the words of the Law in our mouth, and in the mouth of thy people the house of Israel: And make us all, and our children, and our childrens children, knowers of thy Name, and learners of thy Law for it self: Blessed art thou, O Lord, that teachest thy people Israel the Law.* So in the Blessing of wine, so in the Blessing after meat. And so for the resemblance of the Blesing of our Lord over the elements with these, and the exigence of the businesse, may we justly presume that it ran in the like form, to the purpose of it. And last of all, herewith agreeth the practice of the ancient Church, wherein for certain, the Thanksgiving described afore was joyned with prayer for the effect of that which was done. So saith Justine, that the President sent forth PRAYERS AND THANKSGIVINGS to God. So in Tertullian *de orat.* C. xiiii. *Sacrificiorum orationes*, and in the next words, *Eucharis-*

Eucharistia stand both for the same. So in the ciiii of the Africane Canons these Thanksgivings are called *Prefaces*, to my thinking, because this Thanksgiving was alwayes premised to the prayer which the Eucharist was consecrated with. I will here propound that Form of Prayer which followeth after the rehearsall of the institution of this Sacrament, in the place alledged of the Constitutions of the Apostles. For a Prayer to the like effect is to be found in all the Eastern Liturgies. Which if we compare with the Testimonies of Ecclesiasticall Writers, which divers have produced to prove, that the elements are not consecrated by the affirmative words of Christ, as operative, but by the prayers of the Church, it will appear, that it is the prayer whereof we now speak, alwayes used in the Church, to obtain of God the promise which the institution of Christ supposeth, that the elements present might be deputed to the effect of becoming visible signes, tendring & exhibiting the invisible grace which they figure. Which is that which in this matter is called Consecration, as I suppose. Having repeated the institution of this Sacrament out of the Gospels, where we left afore, it followeth, μιμνησθέντες τούτων.... *Therefore mindfull of his Passion, and death, and rising from the dead, and ascension into heaven, and of his second appearance,*

pearance, at which he is to come with glory and power to judge the quick and dead, and to render to every man according to his works, we offer to thee our King and God, according to his appointment, this bread and this cup, giving thanks to thee through him, that thou haſt vouchſafed us to ſtand before thee, and to miniſter unto thee: And beſeech thee that thou wouldeſt look favourably upon theſe Oblations preſent before thee, thou God that wanteſt nothing, and accept them to the honour of thy Chriſt, and ſend down the holy Spirit, witneſſe of the paſſions of the Lord Jeſus, upon this Sacrifice, to exhibite this bread the body, and this cup the bloud of thy Chriſt: That they which pertake of it, may be confirmed in godlineſſe, obtain remiſsion of ſinnes, be delivered from the devil and his deceit, be filled with the holy Ghoſt, become worthy of thy Chriſt, and obtain life everlaſting, thou being reconciled to them, God Almighty. It is clearly true in the ſenſe and language of the ancient Church, which S. Ambroſe ſaith, *De iis qui myſt. init. C. ix. Ante conſecrationem alia ſpecies nominatur, poſt conſecrationem, corpus Chriſti ſignificatur: Before Conſecration another ſpecies is named* (that is the bread) *after it the body of Chriſt is ſignified.* And *de Sacr. v. 4. Dixi vobis, quòd ante verba Chriſti, quod offertur, panis dicatur, ubi Chriſti verba depromta fuerint, jam non panis dicitur, ſed corpus appellatur: I told you that before the words of Chriſt, that which is offered*

fered is called bread; after the words of Christ are produced, it is no more called bread, it is called his body. Therefore, whereas in this prayer the elements are named by their kind, of bread and wine, it is plain, that all that while they are not conceived or intended to be consecrated. And what doubt can there be in that, when we see a prayer follow, wherein is desired, that the elements may become the body and bloud of Christ? And he that shall turn over the Copies of Liturgies, which we have extant from the Eastern Churches, shall find them to agree in this: That after the institution is rehearsed out of the Gospels, professing that what is presently done, is in obedience to the same, prayer is made first, that by the holy Ghost the elements may be sanctified to become the body and bloud of Christ, and then, that they may be to such effects of grace, as are specified in the form rehearsed to them that communicate. Onely in the Missall of the Maronites, printed at Rome, there be divers forms of Consecration (which they call *Anaphord*) under the Apostles names, and other Eastern Doctours, wherein this prayer seemeth to be wilfully changed, to make them conformable to the doctrine of the now Church of Rome. It was printed there for the use of that nation, in the yeare MDXCIV. In the ancient form of the Latine Church, there seem-

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eth (not by the now Canon of the Masse, but by the remembrance of it extant in ancient Church-writers) to have been some difference from this, and that difference seemeth to have occasioned the errour of the now Church of Rome, concerning Consecration by operative words. Nevertheless the words of S. Ambrose, or whosoever writ those books *de Sacram.* are these, v. 4. *Vis scire quia verbis cœlestibus consecratur? accipe quæ sint verba. Dicit Sacerdos, Fac nobis hanc hostiam adscriptam, rationabilem, acceptabilem, quod est figura corporis & sanguinis Domini nostri Jesu Christi. Qui pridie quàm pateretur--- Wilt thou know that it is consecrated by the heavenly words? heare what be the words: The Priest saith, Make this Sacrifice imputable, accountable, acceptable for us, which is the figure of the body and bloud of our Lord Jesus Christ. Who the night before he suffered*— & so forth, proceeding to rehearse the institution out of the Gospel. In the Canon of the Masse is added, *ratam*, or ratified; *Fac nobis hanc hostiam adscriptam, ratam, rationabilem*, much to my purpose. For it is plain that this is not the doctrine of the now Church of Rome, when, being to shew how the elements are consecrated, he produceth the prayer of the Church joyned to the institution of Christ: Which is to say, that by virtue of Christs institution, executed by the Church, with prayer

prayer to God to ratifie and accept the elements presently offered, to be the figure and remembrance of the body and bloud of Christ, they are deputed to become this Sacrament. In the Canon of the Masse these words are somewhat changed from that which is set down in S. Ambrose, for they are read thus, *Ut nobis corpus & sanguis fiant dilectissimi Filii tui Domini nostri Jesu Christi: That they may become to us the body and bloud of thy most beloved Sonne our Lord Christ Jesus.* And it seemeth that they were changed on purpose, that this Sacrament might not be called a Figure of the invisible Grace of it. But in the mean time it is manifest, that here prayer is made for the effect of Christs institution in these elements, and that nothing can be more crosse to this doctrine of the now Church of Rome, then their own Service. S. Ambrose observed, that after the institution is rehearsed, the elements are called the body and bloud: The reason seems to be, becaus they were intended to be deputed to become this Sacrament, by prayer grounded on the institution of Christ, which it is joyned with. But it should seem, that after the institution there followed in the ancient form of the Latine Church, a prayer to the purpose, though not in the terms of that which now followeth in the Canon of the Masse, the close whereof is this, *Ut quotquot*

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ex hac altaris participatione Sacroſanctum Filii tui corpus & ſanguinem ſumſerimus, omni benedictione cœleſti & gratiâ repleamur: That as many as ſhall receive the holy body and bloud of thy Sonne, by participating of this altar, may be fulfilled with thy heavenly benediction & grace. Which is plainly in lieu of the ſecond point of that prayer alledged out of all the Eaſtern Liturgies, deſiring the like effects of grace, by the means of this Sacrament upon them that communicate. If any man think that the Forms hitherto deſcribed import, that the ancient Church intended to conſecrate the elements, in the ſenſe of the now Church of Rome, that is, to aboliſh the corporall ſubſtance of them, and ſubſtitute that of the body and bloud of Chriſt in ſtead, not in the true ſenſe, to depute them to become viſible ſignes, tendring and exhibiting the inviſible Grace which they figure, he ſhall much prejudice the truth which we profeſſe: The due advantage whereof hath been long ſince proved to be this, that the errour pinned upon it, is not to be found ſo much as in the Service of the Church where it is bred & maintained. Whē Prayer is made cōcerning the elements in the Canon of the Maſſe, *Ut nobis corpus fiant dilectiſsimi Filii tui Domini noſtri Jeſu Chriſti: That they may become to us the body and bloud of thy welbeloved Sonne our Lord Chriſt Jeſus:* Theſe words *to us*, make an abate-

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ment in the proper signification of the body and bloud. For the elements may be said to become the body and bloud of Christ without addition, in the same true sense in which they are so called in the Scriptures. But when they are said to become the body and bloud of Christ to them that communicate, that true sense is so well signified and expressed, that the words cannot well be understood otherwise, then to import not the corporall substance, but the spirituall use of them. In the Greekish form, prayer is made, that the elements may be made, or become, or be changed, or translated into the body and bloud of Christ. That also among our Writers of Controversies is acknowledged to be verified, and is indeed easily verified, though we suppose them not to cease to be what they were, but to become what they were not, that is, visible signes exhibiting the invisible grace which they figure. To which meaning, that which alwayes follows in that form directs us, when prayer is made, that the elements may become the body and bloud of Christ, so that they which receive them may be fulfilled with the blessings of his grace: Which is to say, that they may become that which they are called, (to wit, the body and bloud of Christ) not in respect of the corporall substance and kind, whereof they consist, but in respect to the spirituall

communion which they exhibit. And indeed, when S. Ambroſe ſaith that after conſecration the body of the Lord and his bloud onely is named, and ſignified, and expreſſed, this alſo ſeems to import a great abatement of the proper ſignification of the body and bloud of Chriſt: As being ſo called and named and ſignified to us, not becauſe the ſubſtance of their nature and kind is aboliſhed, but becauſe it comes no more into conſideration, as not concerning the ſpirituall benefit of them that communicate. Which ſeemeth to be the true reaſon, why Church-writers continually call the elements by the names of that which they exhibit, without ſuch addition as might import that abatement whereof now we ſpeak: who nevertheleſſe otherwhiles ſtick not to acknowledge, that the ſpecies of the elements (that is, in their ſenſe, not the outward appearance of the accidents, as thoſe of the Church of Rome diſguiſe the true meaning of the Latine word, but the inward nature and ſubſtance of their kind) doth remain as it was. It remaineth now to declare both the right purpoſe and true meaning of that prayer for all States of the Church, which in all Liturgies, that I have ſeen, is made at conſecrating the Euchariſt, and before the receiving of it. In that which hath been hitherto repreſented, out of the Conſtitutions of the Apoſtles,

ities, as in the most of the Eastern Liturgies, immediately after the Consecration hitherto described. The beginning of it there is thus, Ἔτι δέομαί σου, Κύριε, ὑπὲρ τῆς ἁγίας σου ἐκκλησίας, τῆς ἀπὸ περάτων ἕως περάτων, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν διαφυλάξῃς, ἀτείστον, ἀκλυδώνιστον, ἄχρι τῆς συντελείας τοῦ αἰῶνος: *Further we pray thee, O Lord, for thy holy Church from end to end, which thou hast purchased with the precious bloud of thy Christ, that thou wouldst keep it unmoved, unwaved, till the end of the world. And for all Bishops that divide the word of truth aright. Further we pray thee for the meanness of me that offer to thee. For the whole Presbytery, for the Deacons and all the Clergy, that—— Further, for the King and Powers, that they may keep peace toward us. Further, we offer to thee for all the Saints that have pleased thee from the beginning of the world—— Further, we pray thee for all this people, reckoning virgins, widows, married, and infants. Further we intreat for this city, for the sick, the banished, slaves, travellers, and those that are at home, that—— Further, we pray thee for those that hate us and persecute us for thy name, for those that are without, and go astray, that—— Further, for the Hearers, the Possessed, the Penitents, that—— Further, we offer to thee for seasonable weather, and increase of fruits, that—— Further, we pray thee for the absent for reasonable causes, that——* In the same place, that is, immediately after

the Conſecration of the Euchariſt, is this Prayer made, in the Liturgies attributed to S. James, S. Baſil, and S. Chryſoſtome. In the ſame place, in all the forms related under the names of ancient Saints and Doctours of the Church, in the Miſſall of the Maronites, unleſſe it be one. But in the Liturgie intitled to S. Mark, this prayer is inſerted ſtraight after the beginning of the Euchariſt or Thanksgiving deſcribed afore. In the Ethiopick, immediately after the ſalutation of Peace, which in the Eaſtern Churches was alwayes ſtraight before the Euchariſt. In that of S. Cyril among the three tranſlated out of the Arabick and mentioned afore, in the ſame place with that of S. Mark. From whence we may argue this to have been the courſe of the Church of Alexandria, by the agreement obſerved, between thoſe Liturgies that are intitled to thoſe that were Biſhops of Alexandria, and the Ethiopick depending upon that Church, wherein they differ from the reſt. Yet ſo it is alſo in that of the Chriſtians of S. Thomas in the Eaſt Indies. In the Latine Churches this prayer ſeemeth of old to have gone before the Conſecration, for S. Ambroſe deſcribing the Conſecration, ſaith, *de Sacram.* iv. 4. *Oratio præmittitur pro populo, pro regibus, pro cæteris: Prayer is premiſed for the people, for the king, for the reſt.* And S. Auguſtine, *Epiſt. lix. Eligo in his ver-*

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bis hoc intelligere, quod omnis vel penè omnis frequentat Ecclesia, ut Precationes accipiamus dictas, quas facimus in Celebratione Sacramentorum, antequam illud quod est in Domini mensa incipiat benedici; Orationes, cum benedicitur & sanctificatur: I choose to understand in these words (of S. Paul to Timothy 1. ii. 1, 2.) *that which all or almost all the Church frequenteth, that we take those to be called Supplications, which we make at celebrating the Sacraments, before that which is on the Lords Board begin to be blessed; Prayers, when it is blessed and sanctified.* For without peradventure, these are the supplications for all states of the Church, whereof he speaketh. The Order of this Prayer in the Canon of the Masse is somewhat strange: for he that will take notice of that which goes before the words of Institution, and that which follows after the same, untill the Lords Prayer, comparing all with the tenour of other Liturgies, may observe, that they are all parcels of this Prayer for all States of Christs Church, which here we describe. And I observe, that in that form which is intitled to S. Peter, in the Missall of the Maronites, this prayer is likewise made, both before the words of Institution, and after the same. I am punctuall in observing the tenour of several Liturgies in this point, to give notice, that there is no ancient or pretended ancient form extant, wherein prayer

is not made by him that celebrateth the Eucharist at the Lords Board, to this purpose. A thing which seemeth to me somewhat strange, that, according to the generall Custome of the Church declared afore, prayer having been made by the people a little afore upon the same subject, that is, for all States of Christs Church, though not in the same manner, but bidden by the Deacon, and answered by the people, the same prayers should be again repeated by him that celebrateth the Eucharist, at the Lords Board. Which is more, the Church of Africk seemeth to have differed from the rest in the manner of this prayer, whereof we speak, by S. Augustines words, *Epist. cvi. Quando audis Sacerdotem ad Altare exhortantem populum Dei, ora pro incredulis, ut eos Deus convertat ad fidem, & pro Catechumenis, ut eis desiderium regenerationis inspiret, & pro fidelibus ut in eo quod esse cœperunt, ejus munere perseverent: When thou heares the Priest at the Altar exhorting the people of God, pray for the unbelievers, that God would convert them to the faith: and for the Hearers that he would inspire the desire of Regeneration into them. and for the faithfull, that by his Grace they may persevere in that which they have begun to be.* Compare we herewith his words that are read *Epist. Cxviii. cap.* 18 *Quando autem non est tempus cùm in Ecclesia fratres congregantur sancta cantandi,*

tandi, nisi cùm legitur, aut disputatur, aut Antistes clarâ voce deprecatur, aut communis Oratio voce Diaconi indicitur? When is it not time to sing holy songs at the Assemblies of the Brethren in the Church, but in time of reading or preaching, or when the Bishop prayes with a loud voice, or when Common Prayer is indicted by the Deacons voyce? Again, *Epist. Cvi. Ubi audieritis Sacerdotem Dei, ad ejus Altare, exhortantem populum Dei, aut ipsum clarâ voce orantem, ut incredulas gentes ad fidem suam venire compellat, non respondetis, Amen? When you heare the Priest of God at his Altar exhorting the people of God, or himself praying with a loud voice, that he would compell unbelieving Nations to his Faith, do ye not answer, Amen?* When S. Augustine mentioneth Common Prayer indicted by the Deacons voice, he acknowledgeth the Litanies described afore, (which Justine Martyr also calls Common Prayers, because they proceeded from all the people) to have been practised in the Africane Churches, before the Eucharist: which notwithstanding, by his words it appeareth, that he which celebrated the Eucharist, in the same form, was wont to exhort the people to make this prayer for all states of persons, Unbelievers, Hearers, Believers (for instance of the rest) which is not according to the form of any of those Liturgies which we have, to my remembrance. But he informeth us be-

ſides, that thoſe things which the Biſhop exhorted the people to pray for, the ſame he prayed for alone afterwards, and that prayer he means, when he ſpeaks of the Biſhop praying with a loud voice. It is hard for me to give account of this generall practice of the ancient Church, otherwiſe then by conjecture. Thus much may be affirmed with confidence, that the practice of this Prayer was the effect of the Apoſtles inſtruction, whereof our Service ſpeaketh; *Who by thy holy Apoſtle haſt taught us to make prayers and ſupplications and to give thanks for all men.* The words of the Apoſtle, 1. Tim. ii. 1, 2. *I exhort therefore that firſt of all ſupplications, prayers, interceſſions, & giving of thanks be made for all men, for Kings and all that are in Authority, that we may lead a quiet and peaceable life in all godlineſſe and honeſty.* S. Ambroſe upon theſe words, *Hæc regula Eccleſiaſtica tradita eſt à Magiſtro Gentium,---- This Eccleſiaſticall Rule is delivered to the Church by the Doctour of the Gentiles, which our Prieſts uſe, to make ſupplication for all, praying for the Kings of this world, that they may hold the Nations ſubject, that ſettled in peace, we may be able to ſerve our God with tranquillitie and quiet of mind. Praying alſo for thoſe that are truſted with high power, that they may govern the Common-wealth in juſtice and truth, with abundance of all things, that the*

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trouble of sedition being removed, gladnesse may succeed. When he calleth it, The rule of that Service which their Priests ministred, it is plain he understandeth the words of the Apostle concerning the Prayers which were made at the Lords Board, at celebrating the Eucharist: Besides the brief, which he relateth, containeth the chief particulars of that form produced out of the Constitutions of the Apostles. So S. Augustine *Ep. lix.* in the words partly related afore, partly to be related afterwards, acknowledgeth the whole Order of the Service which the Eucharist was celebrated with, to be prescribed in these words of the Apostle. But this purpose to prove, there needs no great dispute. The generall Custome of the Ancient Church, gathered from the marvelous agreement of all ancient forms of Service that remain, speaks aloud, That this Prayer for all men at the Eucharist, whereof we speak, comes from the Order of the Apostle. It seemeth therefore to me most probable that the meaning of the Apostle is this, and so was understood and practised by all the ancient Church, that, at the celebration of the Eucharist, Supplications and Prayers be made for all men, for Kings, &c. For it is nothing forced or strained to take the word εὐχαριστία or *Thanksgivings*, in the same sense, in which it stands in the passages of Clemens

Clemens and Ignatius alledged afore, for the Celebration of the Eucharist, for the whole action, and all the Prayers which it was celebrated with. And otherwise, the consequence of the Apostles words will be altogether impertinent. For in the common and generall sense of this word Thanksgiving, it is not proper to exhort that giving of thanks be made for all men, for Kings and so forth, that we may lead a peaceable life in all godlinesse and honestie: But it is proper to exhort that Supplications and Prayers be made for all men, for Kings and the rest, that by the means of their rule and government we may lead a peaceable life in all godlinesse and honestie: And it is proper enough to exhort, that Thanksgivings be made for all men, to that purpose, understanding by Thanksgivings, that action of celebrating the Eucharist, part whereof are those Supplications and Prayers. And thus, as in lieu of spirituall graces in Prayer, which were used to make Supplication for the necessities of all members and states of the Church under the Apostle, according to S. Chrysostome alledged afore, Prayers afterwards in most parts of the Church were indicted by the Deacon, and made by the people, which for the manner and substance both, were conceived afore, to be the Originall of those that since have been called

led Litanies: So, nevertheleſſe, to give effect to this rule of the Apoſtle, it ſeemeth to have been an ancient and generall cuſtome of the Church, to make Supplications and Prayers at the Lords Board, at celebrating the Euchariſt, though much to the ſame purpoſe with the former, for all ſtates of men, but of the Church in particular. And this nice obſervation, if it may take place, will be of great conſequence, to out the Church of Rome, of all pretenſe of the Sacrifice of the Maſſe in the ſenſe of the ancient Church, and in particular in the ſtyle and tenour of the Liturgies themſelves, which for the great agreement between themſelves, & with the ſtyle of the moſt ancient Church-writers, ſeem to contain and expreſſe it. For it is manifeſt, that it is called an Oblation or Sacrifice, in all Liturgies, according to the ſtyle of the moſt ancient Church-writers, not as conſecrated, but as preſented and offered (whether by the people, as the cuſtome was, to him that miniſtred, or by him that miniſtred to God) to be conſecrated, as aforeſaid. It is the ſtyle of the form produced out of the Conſtitutions of the Apoſtles, We offer unto thee this bread and this cup, beſeeching thee that they may become the body and bloud of Chriſt to the ſouls health of them that receive, or to that purpoſe. Thus farre there is no pretence of the Sacri-

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fice of the Maſſe, which ſuppoſeth the body and bloud of Chriſt preſent, as the ſubject of it. True it is, that the ſtyle of this Prayer, whereof we ſpeak, in divers points of divers Liturgies runs in the terms of, *we offer unto thee*, for ſuch and ſuch, for this and that: But it is to be obſerved, that this Prayer came not after the Conſecration in all Liturgies, and according to the cuſtome of all Churches, to give occaſion to think, that the meaning is, to offer Chriſt there preſent by conſecration, for the ſaid perſons and cauſes, but went afore it in divers, as hath been ſaid, the purpoſe of it being to execute the Apoſtles exhortation, to make prayers ſupplications and interceſſions for all men at celebrating the Euchariſt. Beſides, it is no where ſaid, *we offer unto thee the body and bloud of Chriſt* for ſuch perſons and cauſes, but it is divers times ſaid, *we offer unto thee* τὴν λογικὴν λατρείαν ταύτην, *this reaſonable ſervice*: and what is that but theſe Prayers? For in the form alledged, it is ſaid at ſome points, *we pray thee for the Church, and for the King*, at others, *we offer unto thee for this people, and for the weather, and fruitfull ſeaſons*, and ſhall we not think them both to ſtand in one ſenſe? It hath been ſhewed, that this Prayer is the practice of the Apoſtles exhortation, to make Prayers and Supplications & Thankſgivings for all men: And it hath been declared

red that the meaning of his exhortation is, that at the celebration of the Eucharist such Prayers and Supplications be made. Therefore, when it is said, by name, in the form related out of the Constitutions of the Apostles, *we offer unto thee for this people, we offer unto thee for the weather and fruitfull seasons*, what should hinder the meaning to be according, at this celebration of the Eucharist, in confidence that thou heareſt thy Sonne for us, at this remembrance of his death, and in obedience to thine Apostle, we pray unto thee for such persons and causes? as it is in expresse terms in the Liturgie of the Indian Christians, *Hâc enim horâ quâ Patri tuo Sacrificium offertur, rogo majestatem tuam, miserere omnium creaturarum. For at this houre, when Sacrifice is offered to thy Father, I pray thy Majestie, have mercie on all creatures.* And thus, so often as we reade in Church-writers of offering for such and such persons and causes, the meaning is, that they offered the elements, in which the Eucharist was to be celebrated, that with it they might pray for those persons or causes, according to the Apostle. And if the question be further made concerning offering for the dead, it shall seem to me nothing improbable, that because the Apostle exhorteth that Supplications and Prayers and Intercessions and Thanksgivings be made for all men, there-

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fore the ancient Church inlarged the ſenſe of that ALL MEN further then they needed to do, to compriſe the dead as well as the living: and that thence came the commemoration of the dead at the Euchariſt, and the offering of the elements, that it might be celebrated, and that ſuch commemoration might be made. Though as concerning the particulars of the Prayers for the dead in the ancient Church, how farre they came from the Scripture, and how farre from humane opinions, in that whole matter I reſerre my ſelf to thoſe things which have been declared with ſo much learning, by that excellent learned Prelate, in his Anſwer to the Jeſuites challenge in Ireland. As for the reſt of the Service which the Euchariſt is celebrated with, after the Prayer hitherto deſcribed, there follows in the Conſtitutions of the Apoſtles, a brief repetition of the Litanies, with a Prayer of the Biſhop, that the Congregation may worthily Communicate. In the time of Communicating, it is ordered there, that the xxxiiii. Pſalme be ſung, in regard of the words, *O taſt and ſee how gracious the Lord is!* in other of the Eaſtern Liturgies, the xxiii. xlii. cxviii. cxliv. are preſcribed. The Latine Liturgiſts call the verſes of Pſalmes that are ſung during the time of Communicating, Communions; and the Prayer or Thanksgiving that

that follows after the same, Postcommunions. Such a form of Thanksgiving there is extant in all Liturgies. The people is dismissed with the Benediction of the Bishop in the Constitutions, which Benediction comes after the Consecration, before the Communion, in the most of other Liturgies. I will here repeat that whole passage of S. Augustine, the beginning whereof was produced afore, for it containeth the whole Order of these remains whereof we speak. Ep. lix. *Eligo in his verbis hoc intelligere, quod omnis vel penè omnis frequentat Ecclesia, ut Precationes accipiamus dictas, quas facimus in celebratione Sacramentorum, antequam illud quod est in Domini Mensa incipiat benedici; Orationes, cùm benedicitur, & sanctificatur, & ad distribuendum comminuitur, quam totam petitionem, ferè omnis Ecclesia Dominicâ oratione concludit: Interpellationes autem, sive ut vestri codices habent, Postulationes fiunt, cùm populus benedicitur: Tunc enim Antistites, velut Advocati, susceptos suos per manuum impositionem misericordissimæ offerunt potestati. Quo facto, & participato tanto Sacramento, Gratiarum actio cuncta concludit. I choose to understand in these words, that which all or almost all the Church frequenteth, that we conceive those to be called Supplications, which we make at celebrating the Mysteries, before that which is on the Lords Board begin to be blessed; Prayers,*

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when it is bleſſed, and ſanctified, and broken to be diſtributed, which Petition almoſt all the Church concludes with the Lords Prayer: (ſo it is in all forms that are extant, and it is another mark that they were preſcript) *But Interceſsions, or as your books have it, Requeſts are made, when the people is bleſſed: for then the Biſhops, as Advocates, receiving their people, offer them to the moſt mercifull power with impoſition of hands. Which done, and ſo great a Sacrament participated, all concludes with Thankſgiving.* The Ciii. of the Africane Canons related afore: *Placuit etiam illud, ut preces quæ probatæ fuerint in Concilio, ſive Prafationes, ſive Commendationes, ſeu manuum Impoſitiones ab omnibus celebrentur.* It ſeems that the benedictions of the Biſhop or Presbyter that celebrated, (to whom this Office alſo belonged as S. Hierome contendeth) whereof we ſpeak, are called here Commendations, or Impoſitions of hands, to ſay, prayers to commend the people to God with impoſition of hands: unleſſe by theſe Commendations we underſtand thoſe prayers for all men, according to the Apoſtle, wherewith the ſeverall eſtates of all men, eſpecially of the Church, were commended to God: which ſaith S. Auguſtine went before the ſanctifying of the elements. In the Anaphora of S. Baſil publiſhed by Maſius out of the Syriack, there is this prayer at the begin-

beginning, before the Consecration of the Eucharist: *Extende Domine manum tuam non aspectabilem, & benedic servis & ancillis tuis, mundatóque ipsos ab omni macula carnis & spiritûs, atque dignare ipsos fieri participes corporis unigeniti Filii tui.* The people bowed the head at receiving this blessing, the Bishop holding his hands over them, as a signe of Gods hand stretched out to blesse. Therefore he saith, *Extend, O Lord, thy invisible hand, and blesse thy servants and handmaids, and cleanse them from all stain of flesh and spirit, and daigne them to become partakers of the body of thy onely begotten Sonne.* Of Confession of sinnes at beginning of the Masse hath been said: After the Consecration, the Benediction is contained in these words, *Pax Domini sit semper vobiscum: The Peace of God be with you alwayes.* You shall see how Luther understands it, in his form of Communion, of the yeare MDXXIII. *Quæ est quædam quasi publica absolutio à peccatis communicantium. Vox planè Evangelica, annuncians remissionem peccatorum, unica illa ac dignissima ad mensam Domini præparatio, si fide apprehendatur, non secus atque ex ore Christi prolata: Which is,* saith he, *a kind of publick absolution of them that communicate from their sinnes. The very voice of the Gospel pronouncing remission of sinnes, the onely fittest preparation to the Lords Board, if apprehended by faith, as out of Christs mouth.*

But it is plain that this is to be accounted a benediction, becauſe, as hath been ſaid, Confeſſion of ſinnes and prayer for pardon upon the ſame, is made at the beginning of the Maſſe. In the Liturgy of S. Baſil which we have tranſlated out of the Arabick, at the beginning, prayer is made for remiſſion of ſinnes at large, upon the promiſe of the Goſpel, *Whoſe ſinnes ye remit*— the like prayer is made there after receiving the Euchariſt. In the Ethiopick, prayer is made before the Conſecration of the Euchariſt to like purpoſe, though corrupted with that ſuperſtition which ignorance breedeth. This ſeemeth moſt anſwerable to that Confeſſion of ſinnes which our Service uſeth before the Euchariſt, otherwiſe it is to be granted, that in moſt Liturgies, that which ſeemeth to keep moſt correſpondence with it, is rather a benediction, then Confeſſion with prayer for pardon of ſinnes.

It remaineth, that from that which hath been ſaid, we give account of that Form of Service which we uſe, deriving it higher then the Maſſe (from which it is charged to come, as containing nothing but that which is found there, though not all that is there) and ſhewing, where it ſhall be requiſite, that the corruptions of the Maſſe are laid aſide in it. How juſt this charge is, may appear in the Confeſſion of ſinnes which it begins

begins with: were it enough to condemne any part of our Service, to say, that the like is used in the Breviary and Masse, then must we condemne almost all Reformed Churches, that use Confession of sinnes at the beginning of their Service, as the Breviary and Masse doth. Du Plessis thought otherwise: like a man of Learning as well as Nobilitie, he saw it was an argument of some Antiquity in the practice of the Reformed Churches in France, that Confession of sinnes, which they use in the beginning, was and had been used in the Masse, and this ancient use an advantage to recommend it. And we have cause to see, that though it was not used in the beginning of Service, where Hearers and Penitents were dismissed in the middle, yet the alteration of times having brought that to nothing, we have no cause to balk it at the beginning, though it be there used in the Breviary and Masse. He that will use a little judgement and conscience, must distinguish between a form of Publick Service, and the corruptions of the Masse pinned to it; between that which we follow, and the reasons why we follow it. If by doing that which is done in the Masse, we retain the corruptions of it, it is time it were done no more: If any man would not have us do that aright, which tends to the Service of God, because in the Masse it is done amisse, we are bidden

to our losse. The reason why we begin with Confession of sinnes is not to be faulted; Both because daily sinnes accrue daily upon the Congregations and members of it, and daily reckonings not daily cleared oppresse in the end, and there is no such means as the publick Prayers of the Church to strike them clear: And particularly, as an entrance and preparation to the Service of God, because if our Confession be such as it must be presumed to be, it is the onely sufficient disposition to make our Service acceptable to God. That which this Church of England is to give account of in particular, is the declaration of forgivenesse upon the Confession of sinnes, not used in other Reformed Churches. In this he shall proceed upon the surest ground, that first shall resolve wherein the power of binding and loosing, of retaining and remitting sinnes, given by our Lord in the Gospel, under the Symbole of the keyes of his house, consisteth, and how farre it extendeth. For as there is no question, that the Ministers of the Church, by this Commission, are authorized to DECLARE forgivenesse of sinnes to whomsoever they shall find disposed by serious Contrition and true Faith to receive it at Gods hands: So to think, that to bind and loose, to remit and retain sinnes, is nothing else but to declare them bound or loosed, remitted or retained,

and

and that the Charge whereof we speak consists in declaring this, and nothing else, is a thing which the property of no language will bear, seeing that in all use of speech, all men understand it to be one thing to bind and loose, to retain and remit sinnes, another thing to declare that: Yet is it no part of my mind, to make this power of the keyes, by which sinnes are bound or remitted, to consist in the power of pronouncing sentence of forgivenesse, which God ratifieth: as resting well assured, that God giveth pardon to whomsoever he sees disposed to receive it: And that thenceforth, that disposition being brought to passe, the Ministery of the keyes consisteth onely in declaring the pardon given by God: It seemeth nevertheless, that the Ministery of the keyes is formerly seen otherwise, that is, in procuring that disposition of the hearts which is requisite to make men capable of forgivenesse, in bringing them to the knowledge of their sinnes, in directing the course which they have to take in seeking their reconcilement with God. The discipline of the Primitive Church seemeth to point out to us this direct meaning of our Lords promise, agreeable to the rest of the Scriptures: according to the words of Firmilianus Bishop of Cesarea Cappadocia to S. Cyprian, in the lxxv. of his Epistles produced elsewhere: *Non quasi à nobis delicto-*

rum ſuorum veniam conſequantur, ſed ut per nos ad delictorum ſuorum intelligentiam convertantur, & Domino plenius ſatisfacere cogantur: Not as if they procured the pardon of their faults at our hands, ſaith he, *but that by us they may be converted to underſtand their faults, and conſtrained to make more full ſatisfaction to the Lord.* How he meaneth that men are converted to acknowledge their faults to God, by the means of his miniſters, is to be ſeen in Tertullians words, *Apologet. C. xxxix.* ſpeaking thus of their Aſſemblies; *Ibidem etiam exhortationes, caſtigationes, & cenſura divina. Nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu; ſummúmque futuri judicii præjudicium, ſiquis ità deliquerit, ut à communicatione Orationis, & Conventûs, & omnis ſancti Commercii relegetur: There alſo are exhortations, reproofs, and the Cenſure of God. For firſt, judgement is given with great weight, as among men aſſured of Gods ſight; and then it is the greateſt prejudice of the judgement to come, if a man fail ſo, as to be confined from the Communion of prayers, & Aſſemblies, and all holy Commerce.* It was not the mere preaching of the Scripture, and knowledge of the doctrine of it, that brought men to acknowledge their offenſes, according to Firmilianus: Tertullian ſhews it was the Exhortations, the reproofs, the Cenſures of the Church, that were imployed to that purpoſe.

pose. By whom it followeth there, *Præsident probati quique Seniores: The Presidents are all the approved Elders.* The Bishop (whom we have seen him acknowledge elsewhere) and his Presbyters. And in the same Epistle of Firmilianus, *Omnis potestas & gratia in Ecclesia constituta est, in qua præsident Majores natu, qui & baptizandi, & manuum imponendi, & ordinandi habent potestatem: All power and favour is estated upon the Church, the Presidents whereof are the Elders, which have power both to baptize, and to impose hands* (in Penance) *and to ordain.* It is the Bishop that writes this. The Exhortations, the Reproofs, the Censures, by which men were brought to the sight and acknowledgement of their faults, and constrained to the due course of humiliation for procuring forgivenesse, were ministred at their Assemblies, but by the Presidents. The means of forgivenesse, ministred in the discipline of Penance, consists in the parties repentance, and the prayers of the Church. Penance was not prescribed in the Ancient Church onely to give satisfaction to the Church, for the scandall of bad example: Those that imagine this, shall not take notice of any mention of it in Ecclesiasticall Writers, but they shall find their mistake convinced: It was to appease the wrath of God offended, and to recover his favour again, which is in Firmilianus his terms, *to*

make satisfaction to God, not in the senseleſſe and impious ſenſe of the now Church of Rome, to make him recompenſe for the debt of puniſhment incurred, but according to the uſe of the word in good Latine, to appeaſe his wrath with true ſorrow and with cordiall contrition, to ſeek reconcilement. Impoſition of hands was not uſed once, in pronouncing ſentence of forgiveneſſe, but alwayes at Publick Service, during the preſcript time of Penance, thoſe of that State, after the earneſt prayers of the Congregation for their pardon, coming and kneeling afore the Biſhop, holding his hands over their heads, with his bleſſing and Prayers for that purpoſe, were diſmiſſed afore the Myſteries: this was called on their part ἐξομολόγησις or falling down, on his part χειροθεσία or Impoſition of hands in Penance. In the miniſtery of theſe means of forgiveneſſe, the power of the keyes is ſeen. In Rhenanus his Argument to Tertullians book *de Pœnit.* are to be found divers remarkable things to this purpoſe, out of the Penitentialls of Theodulphus of Orleans, and Theodore of Canterbury, out of S. Baſil and Tertullian, that Confeſſion to God is that which cleanſeth ſinne, but Confeſſion to the Church, is to the purpoſe of learning the courſe men are to hold, in ſeeking pardon, and obtaining the Prayers of the Church

Church to that purpose. Besides this, I find that S. Cyprian hath placed the power of the keyes in the Sacrament of Baptisme. His words are these, Epist. lxxiii. *Manifestum est autem, ubi & per quos remissa peccatorum dari possit, quæ in baptismo scilicet datur. Nam Petro primùm Dominus (super quem ædificavit Ecclesiam, & unde unitatis originem instituit & ostendit) potestatem istam dedit, ut id solveretur in cœlis, quod ille solvisset in terris. Now it is manifest where and by whom remission of sinnes may be given, I mean that which is given in Baptisme. For unto Peter (upon whom he built the Church, and from whom he appointed and expressed the originall of unitie) our Lord at first gave this power, that it should be loosed in heaven, which he loosed on earth.* And by and by afterwards: *Unde intelligimus, non nisi in Ecclesia præpositis, & in Evangelica lege ac dominica ordinatione fundatis, licere baptizare, & remissam peccatorum dare. Whence we understand, that it is not lawfull but for those that are set over the Church, and founded upon the law of the Gospel, and the Ordinance of our Lord, to baptize and give remission of sinnes;* to wit, as is given by the power which S. Peter received under the figure of the keyes of Gods Church. I find further, that Primasius, a scholar of S. Augustines, seems to place the power of binding and loosing, in the Sacrament of the Eucharist: *in Apoc.* viii. 3.

viii. 3. A thing ſomewhat ſtrange, to make the power of binding and looſing all one with the Sacraments: But that it is to be remembred, that the judgement of the Church, and the Miniſters of it, goes before the miniſtring of them, to diſcern how fit they are for them, that pretend, and to conſtrain them to the means which make them capable of forgiveneſſe. It is no more then follows there in S. Cyprian, ſpeaking of rebaptizing thoſe that returned from their hereſies: *Quapropter, qui fidei & veritati præſumus, eos qui ad fidem & veritatem veniunt, & agentes pœnitentiam remitti ſibi peccata poſtulant, decipere non debemus & fallere: Sed correctos à nobis, ac reformatos, ad regnum cœlorum diſciplinis cœleſtibus erudire. Therefore we that are over the faith and truth, muſt not deceive nor cooſen thoſe that come to the faith and truth, and doing Penance, deſire their ſinnes to be remitted. But inſtruct them, amended and reformed by us, to the kingdome of heaven, with heavenly diſcipline.* They that returned from hereſies, ſought remiſſion of ſinnes by repentance: his opinion was, that it was not to be had without a ſecond Baptiſme: and the power of binding and looſing he makes to conſiſt in preſcribing repentance and admitting them to baptiſme upon repentance. So that in ſumme, he ſhall ſeem moſt ſufficiently to compriſe the whole charge

charge of binding and loosing, that shall make it to consist in the ministerie of those means, which dispose men to be capable of remission of sinnes. In which regard the Ministers of the Church shall be said, with as much propertie of speech, to remit and retain sinnes, to bind and loose, as the Physician is said to cure those diseases, in which he does no more, but prescribe or applie the remedies. But no man doubts but this Office, as it is appointed in respect of God to procure pardon, so it is in respect of the conscience, to assure it: Which assurance, as it is warrantable for them to give, that have seen the course performed which they are intrusted to prescribe; so is it due for him to receive, that hath performed it. Suppose then, we leave it questionable, as not to be disputed in this place, what sinnes are to come under the discipline of Penance, either of necessitie, or for a sure course of procuring their pardon: Certain it is, that the children of God do continually remember, with remorse and bitternesse of spirit, the sinnes which they committed of old: And certain it is, that mens daily offenses are not capable of so solemn a cure: so great is the number of them, that it is not possible for mans mind to attend them in particular. And as certain it is, that there is no means so powerfull to obtain pardon of them, as the daily prayers of

of the Congregation to that purpoſe. So that the courſe which the Church preſcribeth for the pardon of daily offenſes being put in practice, what can be more juſt, more due, then to declare that forgiveneſſe, which thoſe that diſſemble not, thoſe that are as they pretend to be, do attain? What more comfortable, then to heare the news of it from his mouth, by whom the Church miniſtreth the office? What more ſeaſonable, then to do this before we come to praiſe God, and heare his word, that we may perſwade our hearts, that he accepteth this ſervice at the hands of them that hate not to reform themſelves? In this conſideration I muſt needs preferre the Order of this Church of England, before that of other reformed Churches, in that we put Confeſſion of ſinnes in the firſt place of our Service, they referre it till after the Pſalmes, & the reading of the Scriptures, when the Preacher goes up into the pulpit. They reckon them, as needs they muſt, of the ſubſtance of their Service. And Du Pleſſis hath pleaded them, as he had reaſon, to ſhew, that their Service cometh nearer that of the Primitive Church, then the Maſſe: But beginning as they do, without ſolemn Confeſſion of ſinnes before, they give the people occaſion to eſteem them otherwiſe then the Service of God, as taken up merely to while out the time while the

the people assemble. Whereas the solemn beginning of our Service, with Confession of sinnes, serves to put the people in mind, that it is all the solemn service of God that follows, and of the attention of mind, and devotion of spirit which they ow it, by the preparation of confessing and putting away sinnes, requisite to make it acceptable. The more have they to answer for, that make it their employment to extinguish in the minds of the people that respect to this part of Gods Service, which the Order of the Church hath laboured to procure, and with the blessing of God had procured, had not their peevishnesse been, that will not have God served, unlesse it be that way they like. Whatsoever honour the praises of God reverently and attentively performed might have yielded him, whatsoever good fruit the learning of his Scriptures might have brought forth in his people, is with justice to be required at their hands, that have been the means to intercept it, by the unjust disgrace, which they have stuck upon the settled Order of this Service. Now as concerning the Ancient and generall course of Gods praises, and reading the Scripture, it appeareth by Justine Martyr and Tertullian, that the Order of reading the Scripture in the Church was arbitrary in their time, as accommodated to the condition of the times,

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and occaſions of their Aſſemblies, by the guides of ſeverall Churches. The one of them ſaith, that the Scriptures are read, μέχρις ἐγχωρεῖ, *as farre as occaſion ſerves:* The others words are theſe, Apologet. C. xxxix. *Coimus ad literarum Divinarum commemorationem, ſi quid præſentium temporum qualitas aut præmonere cogit aut recognoſcere. We aſſemble to repeat the Scriptures of God* (not like thoſe that will not Aſſemble till they be read) *what the condition of the preſent times inforceth either to forewarn, or to recognize.* The Order which is accommodated to the Condition of the times, cannot be certain and appointed afore. The reaſon, why a ſet Order in theſe parts of publick Service, is now preferred before the diſpoſition of the Guides of Churches from time to time, is the ſame for which men chooſe to live by poſitive law, rather then by the will of their Rulers, though, if men were as they ſhould be, it is manifeſt that they might cut ſtraighter by the thred of Juſtice, applying right reaſon to the caſe, then ruling their proceedings by a generall, that was not built upon the particular. The Order might be better were it left to particular diſpoſing, but the courſes of the world inforceth to preſume, that it would be for the worſe. Beſides, in Eccleſiaſticall matters by a ſet Order we attain uniformitie with other Churches, to help towards the

the unitie of the whole, we avoid disputes about what is most fitting, which in matters of this probable nature must needs be endlesse, we avoid jealousies and umbrages upon that which is not customable. What this amounts to, S. Augustines experience may teach us, Serm. cxliv. de tempore. *Volueram aliquando ut per singulos annos secundùm omnes Evangelistas etiam Passio legeretur: factum est: audierunt homines quod non consueverunt, & perturbati sunt. I had once a desire that every yeare the Passion also* (as the Resurrection, in Easter-week) *should be read according to all the Evangelists: it was done: men heard what they had not wont to heare, and were troubled.* How unjust the charge of the Masse upon our Service is, hath appeared in the first point of it: how untrue it is will appear in the next, that is, in the Order of Psalmes and Lessons at the daily Morning and Evening Service. For, if becaus̃e the Breviarie and Masse contain a certain order of Psalmes and Lessons for the Service of God, therefore all orders of Psalmes and Lessons to that purpose are derived from the Breviarie and Masse, and chargeable with the corruptions of them; what shall become of the Ancient Church before there was any such thing as Breviarie or Masse, that is, either form of publick Service in the opinion of those that professe this, or, according to the truth,

truth, as the Maſſe importeth the corruptions of publick Service? What ſhall become of the Church under the Apoſtles, when publick Service conſiſted of the ſame Ingredients, as hath been ſhewed, and the Order of them is no more then S. Pauls rule, *Let all things be done decently and in Order?* But if the meaning of theſe clamours be to ſay, that this ſame Order of going over the Pſalter once a moneth at daily Morning and Evening Service, of going over the Bible or all the moſt convenient of it once a yeare, is the Order of the Breviarie and Maſſe, it might concern all men either of honeſtie or ſhame, though not to look into the Breviarie or Maſſe, of which they are ſo confident, yet to look upon the Preface of this our Service which they condemne without underſtanding, and think whether men of common ſenſe would uſe all thoſe excellent reaſons, to excuſe the alteration of that courſe, which now they are accuſed for retaining. But granting all to be true which is ſo apparently falſe, were the Maſſe worſe then it is, and all this the very Order contained in it, is it poſſible that any man of judgement or conſcience, ſhould think it enough to ſay, that this or that is in the Breviarie or Maſſe, and never trouble himſelf to ſhew that it is part of the corruptions which they contain? What reaſon is there to prove, that the Order

der of the Psalter once a moneth, is not for the Service of God, and the edification of his Church? This Church aboliſheth not the uſe of Psalmes to muſicall tunes, where they may have place in the courſe of our Service. Is it demanded further, that the monethly courſe of the Psalter be aboliſhed, to make them room? If it be, the Church is bidden to loſſe, and the ſervice of God ſhall ſuffer in it: the people is now more plentifully conducted to the knowledge of God, and his praiſes according to his own word: then, the ruder ſort ſhall have much ado, to dream over a Psalme, in a great deal of time, in a manner ſo farre from that decencie to which it pretendeth, as may be a juſt means to dead the devotion of ſuch as are not ſet upon a good edge. The Anſwers of the people repreſent, in ſome ſort, that moſt ancient and commendable faſhion of Antiphones, and teach them their office, and conduct them to bear their part in the praiſes of God, not to ſit by as Hearers, where they are to be Actours. And where that faſhion may be repreſented to the truth, in the more skilfull Congregations of Collegiate and Cathedrall Churches, what a ſtrange prejudice is it, that will not ſuffer reaſonable perſons, to reliſh the advantage of it, in the ſervice of God? But all this affords no ground to condemne the courſe of

thoſe more skilfull Congregations of Collegiate and Cathedrall Churches, in ſinging the Hymnes with Muſick, provided the Congregation may underſtand and go along in their devotions. He that undertakes to do it, ſhall be ſure to run upon a rock from which he ſhall not come off without ſplitting, that is, the preſident of the publick Service of God in the Temple. For let no man think that this is to be ranked with the figurative Service of God, according to the Ceremoniall law: That he muſt leave to the inner Court of Prieſts, the praiſes of God are part of the perpetuall Service of God in ſpirit and truth, to laſt under the Goſpel, inſtituted and indicted by the Prophets, Miniſters of that ſervice, frequented by the Apoſtles, and a preſident for the Church, according to the rule of edification of it. I am aſhamed to repeat here the needleſſe quarrels with the old Tranſlation of the Pſalmes in uſe. Men ſeem now to be wiſe enough, to ſee the ſhameleſſe partialitie which they contain, in that men ſhould be ſo quick, as to ſee ſo many faults in that, and paſſe by all the extreme barbariſmes, the ſpurious additions, the falſe tranſlations which the Pſalmes in Meetre contain. I ſuppoſe the Church intends not to averre, all that is read in the Church, to be truly tranſlated. If ſo, God help the univerſall Church, when it had no Scripture

Scripture of the old Teſtament, but the Greek, and the Tranſlations of it. Let them that find fault, imploy themſelves, and all they can make, to tranſlate but that one book of Pſalmes; if they put their work paſt a conſiderable number of juſt exceptions, I am ready to forfeit for one. It is ſufficient to my underſtanding, and alwayes was, that what is read in the Church is more fit for the edification of it, then to go about to change it. And what intereſſe hath any man not to deſire change in that point, but S. Auguſtines experience alledged afore, *audierunt homines quod non conſueverunt, & perturbati ſunt?* What will any man ſay now to the Order of reading the Scriptures once a yeare in the Church? Shall this be the thanks of the Church of England, for renewing that religious Order of the Ancient Church, and providing a publick courſe for the people to become acquainted with the Scripture, to ſay, that it is out of the Breviarie or Maſſe? The offenſe is, becauſe ſome of the Apocrypha are read: before that offenſe had been taken, it ſhould have been ſhewed, that nothing but that which is inſpired by the H. Ghoſt ſhould be heard in the Church. What then would a number of good Sermons become, which how good ſoever, no man dare ſay are inſpired. Sure, they that will adviſe with reaſon and conſcience, not with

prejudice, must enquire, whether the reading of them promote or hinder the edification of the Church. In that respect, so farre is it from me to put out some Apocrypha, that I would rather put in the first of Maccabees, as describing the fulfilling of some of Daniels prophesies, and the then state of Gods people. But is it from the Masse that the Church of England learned to restore the Sermon into the due place at solemn Service? I should have thought it one of the abuses of the Masse, that whereas, by the universall custome of the Church, the place of it appeared, there the use of it was for the most part silenced. The good Order of this Church, and the successe God hath lent it, hath prevailed so farre, that this Apostolical Order may be said to have recovered the ancient place and rank. As for the Afternoon Sermon, I am yet to learn what place it had in the publick Service of the Church, by what Command of Scripture, what rule or custome of the Ancient Church it is pressed. Timothie is commanded to be instant in season and out of season, but to what purpose? to publish the Word, to do the office of an Evangelist, to winne strangers to the Faith. How can that be importune? So Paul preached at Troas till midnight. If that be our president, let us celebrate the Eucharist, as those of the Church of Rome do,

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on Christmasse eve. There are examples of preaching as well Evening as Morning in the ancient Church, but at particular times, and on particular occasions: my question is, to shew me the place of the Sermon in the Afternoon Service, as it hath been shewed in the Morning Service, otherwise not satisfied of any rule or custome of the Church. Not because mens laws are not a fense to Gods law, and that it is not for the good of the Church the more it is frequented, as it ought, especially, to the purpose that the people may sufficiently understand their profession, and the grounds of it: but because it is reason, that the offices of the Church be practised with respect to opportunities and abilities, not in such sort, as may neither advance the Honour of God, nor of the Profession which we make. We heare no news of new reasons against the Creed, for part of the Service. It was a great work to settle such forms as might conclude, and confine, and bring to light the malice of Hereticks. The next work to that was to bring it into the Service. So was it best commended to the knowledge, to the respect of Gods people; which respect had it been preserved, this new varnish of old Heresies, which prevaileth so farre abroad, is not like to have taken with the people. What shall I say of the Collects or

Prayers which the daily Service concludes with? My Propoſition allows me not to diſpute the particular conceptions, or terms in which they are expreſſed. But I muſt commend the Order of anſwers of the people, in all places of the Service where it ſtands. It refreſhes their attention; it teacheth them their part at Publick Prayers, not to ſtand by and cenſure how well the Miniſter playes the mouth of the Congregation. If they be to act their part in it, the part aſsigned them in our Service conducts them in doing their office. As for the ſubject of them, the occaſions of ſeverall ſeaſons and ſolemnities, protection againſt bodily and ghoſtly enemies, conduct of Gods grace and providence, ſucceſſe of the rule of the Common-wealth, and guidance of the Church, and the like; it is unknown to me, that any thing is more fit and requiſite then theſe to be remembred at all publick Aſſemblies. It hath been ſhewed, that thoſe prayers for all ſtates and conditions of perſons in the Church, which ſince have been called Litanies, were from the beginning frequented at the ſolemn Service of the Church, before the celebration of the Euchariſt, and that it is like ſo to have been, even under the Apoſtles. Now though the condition of the Church be not for the preſent capable of ſo good and ſo excellent a cuſtome, as the continuall

tinuall Celebration of the Eucharist on Lords-dayes, yet was there great reason that the Litanies should be prescribed on these dayes nevertheless, as the next member of the Publick Service of God, observed from the beginning of the Church. And because they contain matter of Supplication, for the diverting of Gods judgements, and obtaining of his blessings, nothing could be more sutable, then to adde them to the daily Morning Service on Wednesdayes and Fridayes, as the exercise of that continuall humiliation before God, to which the observation of these dayes was intended, to the unspeakable benefit of the Church, and the continuall discharge of those most excellent offices of Fasting, Prayer, & Alms among Christians. It is past mine apprehension to imagine, wherein any man will pretend to fault the act of Confession of sinnes in the Publick Service of God, before celebrating and receiving the Eucharist. For if Repentance be a disposition requisite to make men capable of the grace which it exhibiteth, shall it not be exercised at the Publick Service of God, which our common profession acknowledgeth so necessary, rather then onely presumed to be performed in particular? And if it prove by the verdict of all consciences, to be darkned from time to time by the intercourse of daily offenses, joyned with un-

thankfulneſſe, and unfruitfulneſſe, is not that Order for the edification of the Church, which reviveth, and refreſheth, and inlighteneth it, at ſo ſolemn an act of religious Service as this? Sure I am, that whoſoever will lay his hand upon an honeſt heart, ſhall not ſay, that the form which we uſe is taken out of the Maſſe, when he conſidereth, that which the Reformation teacheth and profeſſeth of free pardon of ſinnes through Chriſt, to be ſo comfortably expreſſed in it. And ſeeing it hath been ſhewed afore, that in the practice of the Ancient Church, to them which for notorious or acknowledged offenſes were under the ſtate of Penance, the means of forgiveneſſe was partly miniſtred in the publick Prayers of the Church and the Miniſters of it, what can be more ſutable to this practice, and the grounds of it, on behalf of thoſe that acknowledge themſelves ſinners, but are not reduced by the Church under that diſcipline, then that prayer or bleſſing wherein he that celebrateth the Euchariſt, imploreth that Grace on their behalf at Gods hands? To me it ſeemeth, that the rehearſall of the Decalogue in the beginning of that which ſome ſtill call the latter Service, together with the anſwers of the people, craving pardon and grace to obſerve them for the future, is to the very purpoſe of this Confeſsion of ſinnes, and

and to actuate our repentance, by calling to mind our offenses by retail, though it is in the Order of our Service somewhat removed from it, as being thought fit, for other reasons, to be used when the Eucharist was not celebrated. Notwithstanding, were it left to my choice, I confesse I should think the most proper place for this Confession of sinnes, to be that which it holdeth in the first Edition of Edward VI. after the consecration of the elements, and before receiving them, with that prayer which beginneth, *We do not presume*— after the same: For the reason why it hath been otherwise ordered, seemeth to have been to avoid offense, lest it might be thought to import Transubstantiation, in those words spoken after Consecration, *So to eat the flesh of thy dear Sonne Jesus Christ, and to drink his bloud:* The cause of which offense, if any such may be imagined, seemeth to me utterly voided, in the words added there, *so to eat the flesh of thy dear Sonne Jesus Christ, and to drink his bloud* IN THESE HOLY MYSTERIES. Thus much let me be bold to affirm, that it would be a great fault in the Church to celebrate this Sacrament, without something answerable to that Thanksgiving, wherewith it was first instituted by our Lord, and practised by the whole Church. Suppose it contain no mention of the Creation

tion, and the bleſsing of Gods creatures, becauſe, as hath been ſaid, it ſeemeth to have been practiſed heretofore, in relation to mans bodily ſuſtenance, wherewith it was inſtituted & practiſed at the firſt: Without Thanksgiving for the redemption of the world, it is not duly received; therefore with it, it is duly celebrated. Of this Thanksgiving for the redemption of the world, there is due remembrance in the very end of the Exhortation, from thoſe words, *And above all things*— therefore it ſeemeth, that the Preface, wherein that Thanksgiving is contained and expreſſed, after, *Lift up your hearts*, had followed very ſeaſonably, after remembrance of the cauſe and ground of it. But the ſubſtance of that which is done, is alwayes the ſame. Further, how little ſoever the grace of Gods goodneſſe depend on that which by man is ordered for the fitteſt, and though it is not pretended that any Law of God in the Scriptures inacteth this Sacrament to be celebrated with that Thanksgiving from which it is called the Euchariſt, or that Prayer for the effect of Chriſts Inſtitution at the preſent, which is the cloſe of it: yet ſince it hath been ſhewed that ſo this Sacrament hath been celebrated from the beginning of the Church, and that for ſo good reaſons upon our Lords example at the inſtitution of it, and ſince this courſe ſo much con-

concerns the edification of the Church, it seemeth altogether requisite, that the Elements be not supposed deputed for such a blessing to the Congregation, by the mere act of receiving them to such purpose, but should be actually and formally deputed, by remembring the Institution of our Lord, and by the prayer of the Church, professing the execution, and begging the blessing of the same, which I suppose is called Consecration among us. Gregory the great and Isidore tell us, that the Apostles, and S. Peter by name, celebrated the Eucharist with the Lords Prayer alone; but that *alone*, must be understood to except other accessories to the manner of celebrating, consisting in the Eucharist or Thanksgiving, whereof the Prayer of Consecration was the foot and close. Rabanus de Instit. Cler. lib. 32. *Cum benedictione enim & gratiarum actione primùm Dominus corporis & sanguinis sui Sacramenta dedicavit, & Apostolis tradidit, quod exinde Apostoli imitati fecere, & successores suos facere docuerunt, quod & nunc, per totum Orbem terrarum, generaliter tota custodit Ecclesia: For our Lord at first initiated, and delivered to his Apostles the mysteries of his body and blood, with blessing and Thanksgiving, which thence the Apostles imitated, and did, and taught their successours to do, and which now the whole Church generally observeth all the world over.* That which

which hath been ſaid is enough to ſhow, that it was alwayes celebrated with this Thanksgiving, the foot whereof, as hath been ſhewed, was the Prayer of the Church for the effect of the Inſtitution of our Lord at the preſent. Where are they now that take upon them to ſay, that all our Service is taken out of the Maſſe? how will they diſcharge themſelves in this moſt eminent point? or how will they be able to digeſt this untruth, which the leaſt inſight of the Maſſe will thruſt down their throat? the form of the Maſſe was related afore, *Vt nobis Corpus & Sanguis fiat dilectiſsimi filii tui Domini noſtri Jeſu Chriſti*, and it was ſhewed, that Tranſubſtantiation is not contained in theſe words: Nevertheleſſe becauſe there might be offenſe taken at the words, upon the ſenſe of thoſe that uſe them, we ſee them altered into thoſe terms, wherein the truth of that which is done is moſt excellently expreſſed, to the intent of the Scripture, and true ſenſe of the Primitive Church, in theſe words, *Heare us, O mercifull Father*; and thoſe which follow. In like ſort, becauſe the very term of Offering, and Sacrifice, though uſed with a farre other meaning then the Church of Rome profeſſeth, ſeemeth to ſound their meaning, it is not onely removed out of the Prayer for the whole ſtate of Chriſts Church, but the prayer it ſelf removed, to

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ſtand afore the Conſecration, as we conjectured it did ſtand in the Africane Churches, and not after it, to give opinion that Chriſt, preſent by Conſecration, was ſacrificed then for the quick and dead, as the Church of Rome imagineth. Of the reſt of the Service of the Euchariſt I ſhall need to ſay nothing, having ſhewed, that in the ancient Church, as with us, the time of communicating was transacted with Pſalmes, after that Thanksgiving, the diſmiſsion upon that. The people is diſmiſſed with the bleſsing in our Service, as in the moſt ancient form related in the Conſtitutions of the Apoſtles; and ſo in the Reformed Churches of France, though they uſe that of Moſes, ſtill frequented by the Synagogue. In the Service preſcribed for Lords dayes, and Feſtivalls, when the Euchariſt is not celebrated, it is not ſtrange if ſomething be added above the ordinary courſe to make it more ſolemn, though it had been rather to be wiſhed, that the world were diſpoſed for the true ſolemnity of it. Is the voice of the Law, calling us to mind our offenſes, and moving to crave pardon and grace for the future, nothing to the Service of God? The Leſſons of the Epiſtles and Goſpels belong indeed to the firſt part of the Service, as hath been ſhewed; but ſhall we take them to come from the Maſſe, where they are laſt found, or from

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S. Hierome, from whom they ſeem firſt to have come? And was it not convenient in them to remember what the Church celebrateth at ſeverall ſeaſons, and ſolemnities of the yeare? and to promote the edification of the Church, and inſtruction of the people in the myſteries of the faith, by giving Preachers a ſubject of their Sermons, ſutable to thoſe ſolemnities. Laſt of all, though the world is not diſpoſed, to the continuall celebration of the Euchariſt, yet was it requiſite in reverence to the Apoſtles Order, and the univerſall practice of the Church, that the prayer for all ſtates of the ſame, ſhould be uſed at almoſt all ſolemn Aſſemblies, which becauſe it alwayes went along with the Euchariſt, as it is uſed, ſerves to put us in mind, what is wanting. In fine, though all Forms of Service deviſed by men muſt needs remain diſputable, and happy it is, when ſo they are, but upon ſlight matters, ſo my hope is, that from hence will appear, that the form which we uſe deſerves this commendation, that it is poſsible to alter it for the better, but eaſie to alter it for the worſe. Thus farre upon the Principles propounded in the beginning, of things remembred in the Scripture, concerning the publick Service of God, and the moſt ancient and generall practice of the Church to expound them. I have diſcourſed the ſubſtance and form of Gods

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Publick Service at solemn Assemblies for that purpose, the circumstances of it, and the particular form which we use. Of the rest of Ecclesiasticall Offices, and the Course we use in them, it was not my purpose to say any thing at the present: In which nevertheless the reasons hitherto disputed will easily take place to show, both that it is for the edification of the Church, that the performance of them be solemn and by prescript form, and that the form which we use is exceeding commendable.

CHAP. XI.

How the Form of Publick Service is ordered. Dependance of Churches is from the Apostles, for that and other purposes. How the preaching of Lay men imports Schisme. The good of the Order of Publick Service.

AND now without further dispute it is to be seen, what is prescribed concerning the Publick Service of God in the Scriptures, and what is left to be ordered by humane appointment. The particular Offices whereof it consisteth, of Publick Prayers, and the Praises of God, of reading and expounding the Scriptures, of the Celebration of the Eucharist, and the rest, are prescribed and recommended to the Church in the

the rules and practice of holy Scripture. The Order and Form in which they are to be performed, is acknowledged on all hands that it ought to be prescript, yet is it no where prescribed in the Scriptures, but left to humane Ordinance: That which is to be Preached is acknowledged, on all hands, to be referred for the most part to the private endeavours of particular persons: not in respect to any immediate inspiration of the holy Ghost, otherwise to be quenched, but because it is the ordinary means to instruct and admonish whole Congregations, in that which most concerneth them of the knowledge and doctrine of the Scriptures. Publick Prayers, some think are to be ministred according to the disposition and discretion of particular guides of particular Congregations, by virtue of the Apostles Ordinance, forbidding to Quench the Spirit. Here it is proved, that, because it is confessed, that the Grace of praying by immediate inspiration is not now extant, therefore the purpose of this Ordinance ceaseth, and that the ordinary rule of the edification of the Church to be attained by the Order and Comlinesse of these things which are done at publick Assemblies, is followed to farre more purpose, in the use of a form prescript and uniform. It is further here to be observed, that whatsoever may concern the honour of God,

God, the unity of the Church, the truth of Religion, and the recommendation of it, is most effectually to be procured, as procured it was from the beginning of our Faith, by the dependance of Churches, visibly derived from the appointment and ordinance of the Apostles. It hath been declared, that according to that which was done by Barnabas and Paul, ordaining Presbyters through the Churches, Acts xiv. 22. according to that which Titus is instructed to ordain Presbyters through the Cities, Titus i, 3. that is, Colledges of Presbyters to order the Churches founded in populous Cities, so throughout the whole Christian world, were all Churches of Cities, thought meet for their greatnesse, whether instituted by the Apostles, or propagated thence, governed by Presbyteries, or Colledges of Presbyters, the Heads whereof were Bishops, in Succession to the Apostles. We know the Gospel attained to the Countreys and Territories lying under these Cities, upon the preaching of the Apostles; the Scripture saith, Acts xiii. 49. upon the first preaching of Paul and Barnabas, *The word of the Lord was dispersed all over the Countrey:* and Clemens, disciple of the Apostles, Epist. ad Cor. Κατὰ πόλεις οὖν καὶ χώρας κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. *Preaching therefore through*

Cities and Countreys they made the first-fruits of them, trying them by the spirit, Bishops and Deacons of such as should believe, speaking of the Apostles and their time: And we are ready to believe, that Congregations might be planted in these Countreys and Territories during their time, though we reade nothing of it here, and the division of titles and Churches, that is, City and rurall Congregations, in the Church of Rome, is assigned in the Popes lives to a farre later time then this. But do we not know that according to the generall and Primitive Custome of the Church, these rurall Congregations received their Ministers from the Mother-Churches in which their Ordinations were made? Doth it not appear to common sense, that the form of Gods publick Service, as it hath been described, uniform in the main ingredients from the beginning, unconformable in particulars of lesse moment, was practised by particular congregations according to their Mother-Churches? Doth not the distinction of Dioceses, or as they were first called, παροικίαι, habitations adjoyning to chief Cities, received in all parts of the Church, proclaim that the institution and appointment of it, cannot have been accessory and particular, but universall and Primitive? And what cause have we to doubt that the holy Ghost directing the Apostles, should move them

them to that Course, which according to the condition of the world, must needs be most reasonable? Or who can doubt that according to the condition of the world, it is most reasonable to presume, that frequent and populous residences must needs be furnished of men of best abilities, and means to know the right course of ordering publick matters of the Church, for most advantage to the truth of Religion, the Peace of the Church, and the Service of God, rather then that vulgar and rude Congregations, inflamed with the ignorance and malice and overweening of unable guides, should choose for themselves, not onely in things necessary for their own souls health, wherein all have their due interesse, but in things concerning the generall state of the Church, which they are neither bound nor able to understand? I must confesse to have written heretofore, that in the time of the Apostles, the work of Preaching seemeth to have gone rather by mens abilities then their Offices: And now I hope, in good time, having declared here severall regards in which this is verified. It hath been shewed that of the the same Ecclesiasticall Order, the same Bench of the Church, some Presbyters exercised the abilities of Preaching, some not. It hath been shewed, that the rank of Prophets furnished by the immediate inspiration

of God, for the more plentifull performance of that work in the beginning of the Goſpel, cannot be thought to have been the ſame with that of Presbyters. And if any man ſtand upon it, it ſhall not trouble me to yield that which Grotius of late hath obſerved, and under the Church of Rome Ferarius *de Ritu Concionum, ii. 6.* That in the Primitive times of the Church, Lay men were licenſed to preach by the Biſhops of Churches, according to the inſtances alledged in the letter of the Biſhops of Paleſtine to Demetrius of Alexandria, in Origens caſe, related by Euſebius. For it ſeemeth moſt agreeable to the Succeſſion of Scribes after the Prophets in the Synagogue, ſeeing it is neither reaſonable to conceive, that Scribes were denied this Office, when they were found fit, nor that thoſe to whom it was granted, were all Elders of Synagogues. And by this an eaſie reaſon is given how our Lord and his Apoſtles are admitted to ſpeak in the Synagogues, as licenſed and invited by the Elders and Rulers of them according to the Scripture, Acts xiii. 14. And perhaps the Cuſtome might remain in the Church, after propheticall Graces for the inſtruction of it were ceaſed, that thoſe which had the knowledge of the Scriptures without inſpiration, ſhould be admitted to ſpeak to the people. But what is all this to theſe mechanick perſons

ſons that make themſelves Churches, and the Churches them their Miniſters, without education, without calling, without acknowledgement of one Church of God? They pleaſe themſelves in obſerving, that S. Paul uſed his trade while he Preached the Goſpel, as they do: And in that perhaps there is as much miſtake as in the reſt. For it is not all one for a Preacher to be bred to a trade from his youth, and for him that is bred to a trade from his youth to become a Preacher when he pleaſe. To me there is ſo much difference, that I yield the one to be S. Pauls caſe, as the world ſees the other to be theirs. It is obſerved in Scaligers Elenchus and elſewhere, that S. Paul in that particular made uſe of his education under Gamaliel, in regard it was the cuſtome of their Doctours, to breed their Scholars to a trade, as well as to the knowledge of the Law, which they were to profeſſe. And there is a ſaying among them in Pirke Aboth, of this tenour to my remembrance, Alwayes with the Law let a man learn the way of the earth; the meaning is, a trade for his maintenance. Hereupon, it is ordinary for their Rabbies to be ſirnamed by their trade. And in Maimoni Talmud Torah C. iii. you have divers ſayings of their ancient Doctours, that with the Law a man is to practiſe a trade for his maintenance, as this, *All Law* (that is, all

learning of the law) *with which there is not work, in the end comes to nothing, and draws on naughtineſſe, and the end of ſuch a man is, he falls to robbe creatures.* And in C. ii. afore, He that exerciſes a trade with the ſtudie of the law, muſt ſpend three houres of the day at his trade, and nine at his ſtudy, which are divided as it follows there. The knowledge then of theſe abilities, to which this education tended, taken according to publick Order of that time, and the exerciſe of them for the publick inſtruction of the people, allowed according to the ſame, ſeem to contain ſufficient warrant of humane calling, to ſpeak to the people in the Church, in them that were not Miniſters of it. S. Ambroſe in Eph. iiii. *Ut ergò creſceret plebs & multiplicaretur; omnibus inter initia conceſſum eſt & evangelizare, & baptizare, & Scripturas in Eccleſia explanare. That the people of believers might increaſe and multiply, in the beginning it was granted to all to preach the Goſpel, and to baptize, and to expound the Scriptures in the Church.* There is a difference between that which he calleth preaching the Goſpel, and expounding the Scriptures in the Church, though both are called *preaching* among us: For it is one thing to publiſh the Goſpel where there is no Church, another to miniſter the doctrine of the Scriptures where there is. The Scripture witneſſeth, that thoſe which

which were disperſed upon the perſecution raiſed about Stephen, did the one without difference, Acts viii. 4. xi. 19. It is no more then all Chriſtians muſt do, ſo farre as they hold themſelves able to advance the faith. As for expounding the Scriptures in Churches ſettled, where Order took place, in that alſo S. Ambroſe his words may be verified, that it was granted to all, that is, to all conditions, whether Miniſters of Churches or not: But no otherwiſe granted then hath been ſaid, upon knowledge of competent abilities, according to the practice of publick Order, derived, as it ſeems, into the Church from the Synagogue. But doth this fault the publick Order of this time, that confineth the publick exerciſe of this Office, to the publick miniſteries of the Church? The courſe of education being open to all, and the performance of that courſe, proved and preſumed according to publick Order, of all that pretend to theſe miniſteries, the miniſteries of Congregations being furniſhed by that publick Order, to authorize others in Congregations ſo appointed, would be to choke the edification of the Church, by ſetting up perpetuall emulation and difference. But how eminent ſoever mens abilities are, how well ſoever known to themſelves or the world, to undertake the inſtructions of the people with-

out publick Order in publick Aſſemblies, is a thing that no Scripture, no time, no Cuſtome of the Primitive Church will allow. To tread all that learning under foot, without which the knowledge of the Scriptures is not to be had upon humane endeavours, to undervalue the abilities of a learned age, in compariſon of the boldneſſe of mechanick perſons, in ſpending the mouth without ſenſe underneath, ſeemeth to be the wantonneſſe of this time, for after-ages to admire. But for private perſons, againſt publick Order, and the unitie of the Church, to call ſuch Aſſemblies, and to exerciſe theſe pretended abilities in ſuch Aſſemblies as publick Order forbiddeth, is neither more nor leſſe then Schiſme, let them that do it adviſe, at whoſe doore the ſinne of that Schiſme lieth. For, the publick profeſſion of this Church is the ſame, that hath been proved, theſe ſo many years, to contain no cauſe of ſeparation in it: And theſe that ſeparate are ſo farre from ſetting a foot new, or from proving old charges, that they ſeem to be yet to learn, whether there be any ſuch thing as proving that which they ſay, or not. The unitie of the Church is a thing commanded by God, the diviſions that and ſhall ariſe in the Church, are a thing foretold by God: He that hath foretold that diviſions ſhall come, hath commanded that they ſhall not come: To me it

ſeems

ſeems a ſtrange reaſon, becauſe God hath foretold that Hereſies ſhall come in, for men therefore to ſet open the doore, and for publick Order to take a courſe, by the independance of Churches, to allow as many religions as Conventicles. The dependance of particular Congregations upon Epiſcopall Churches, for the Originall relateth to the inſtitution of the Apoſtles, for the end, to the unitie of the Church: The dependance of theſe Biſhops Churches upon the ſeats of Metropolitanes and Patriarchs, acknowledgeth a mere humane Originall from the ſtate of the Romane Empire, and the reſidence of the chief Powers of it, but not without reſpect to the Goſpel firſt planted, according to the preſident of the Apoſtles, in the moſt eminent cities, and thence derived into the Countreys about: But relateth to the ſame end of one Church, as procuring the actuall correſpondence of all the members of it. Since Religion is become part of the State of ſeveral Kingdomes and Common-wealths, they are not to receive from one another the laws that inforce the exerciſe of it; but it is requiſite that the exerciſe of it through each Kingdome and Common-wealth be uniform, by Eccleſiaſticall rules, adviſed by each Church, and inforced by each Kingdome and Common-wealth, the dependance of particular Congregations

gregations upon Episcopall Churches, in the exercise of Religion according to such Rules continuing inviolable, as the institutiō of the Apostles. Now regard we the truth of Religion, regard we the peace of the Church, regard we the honour and glory of God, and the credit of our Profession towards such as are without, this dependance of Churches is not more effectuall in any point of Religion, then in the uniform and prescript form of Gods Publick Service. What means is there so effectuall to convey and settle the truth professed in the minds of all people, then to glorifie God in it, and according to it, in the continuall exercise of his service? What means so powerfull to obtain the peace of the Church from God, to preserve it with men, as to joyn in the same uniform service of God for the purpose? As for the honour of God, and the commendation of that profession which we make, let common reason not possessed with prejudice be judge, whether the voluntary extemporary conceptions of particular Ministers of Congregations, or the forms maturely advised by the most able, shall prove the more probable means to procure it. Let the publick exercise of Religion consist, in speaking to the people more then men have learned of the knowledge of the Scriptures, in permitting men to vent their own passions, or perhaps factions, for the

the devotions of their people, for their Prayers and Thanksgivings to God: Let the Preachers Office consist in speaking by measure of time, not by weight of matter; let it consist rather in the exercise of the lungs, then of any knowledge in the Scriptures: Let the Hearers Office consist in patience of sitting still so many glasses, or rather in censuring the Preachers abilities, in Praying as well as in Preaching (for to that the office of praying in the Church may come:) And those that are affected to the Profession with the best, shall be forced for love of truth, to lament that it is so much scandalized & hindred by them that pretend to advance it. But let the Praises of God, the hearing of his Scriptures read and expounded, the Common Prayers of the Church and the celebration of the Eucharist be performed with that discretion for the Order, with that choise for the substance, with that reverence for the outward visage and fashion of what is said and done respectively at each of these parts of Gods Publick Service, and let not me doubt that God the Authour, and men strangers to our profession, shall joyn in making good and acknowledging that of the Apostle, 1. Cor. xiiii. 25, that God is among us of a truth.

FINIS.

¶ *The Authour, upon his reviſall, deſires the Reader in theſe ſeverall places to adde and reade as followeth.*

Pag. 15. *line* 12. *after* his own, *adde*, And indeed the paſſage ſeemeth to have been crowded in hither out of Juſtine Martyr his dialogue with Trypho the Jew, though contrary to his meaning: for it appeareth that the Jews of that time gave not leave to drink warmed drink on the Sabbath by his words there, Μηδ' ὅτι θερμὸν πίνομεν ἐν τοῖς σάββασι, δῆλον ἔσεσθε.

Pag. 65. *line* 19. *after* words, *adde* of.

P. 84. *l.* 7. *reade*, caſe. I truly have judged.

Pag. 87. *line* 19. *after* to the people, *adde*, The words of S. Auguſtine, *contra Epiſt. Parmen.* iii. 2. *Tunc etiam ille & timore percutitur, & pudore ſanatur, cùm ab univerſa Eccleſia ſe anathematizatum videns ſociam turbam cum qua in delicto ſuo gaudeat, & bonis inſultet, non poteſt invenire: Then alſo is he both ſtruck with fear, and healed with ſhame, when ſeeing himſelf anathematized by the whole Congregation, he can find no rout to bear him company, wherewith to exult in his fault, and inſult over the good.* Shall I believe that in S. Auguſtines time the ſentence of Anathema came from the Congregation, which Tertullian ſo long afore hath appropriated to the Eccleſiaſticall Order, when he ſaith, *de pudicit. c.* xiiii. *Hoc enim non à Deo poſtularetur, quod*

erat

erat in Præsidentis officio: For that would not be desired of God, which was part of the Presidents Office, speaking of delivering to Satan the incestuous person at Corinth? yet nevertheless S. Augustine saith, that a man is anathematized by the whole Congregation, in regard of the execution and effect which the sentence of the Bishop or Ecclesiastical Order then found by consent of the people, when the Law inforced it not. Which is the very case of the Apostle alledged afore.

*Pag.*90.*l.*22. *after* right, *adde*, and charge.

*P.*91.*l.*17. *aft.* whole, *adde*, The dependance indeed of particular Congregations upon Episcopall Churches, is clearly derived from the Institution of the Apostles related in the Scriptures, as must be observed afterwards: But it must also be said, that the dependance of Episcopall Churches is frō humane right.

*Pag.*93.*l.*1. *after* obedience, *adde*, from the secular Powers.

*Pag.*104.*l.*22. *after* evil spirit, *adde*, to persist in their counterfeiting.

*Pag.*117.*l.*13. *after* Ecclesiasticall Writers, *adde*, as of Ministers of Churches, (it shall be observed indeed, that sometimes Lay men were licensed to teach the people in the Primitive times, but those are never called or accounted Doctours of Churches, that we should suppose them to be the remains of those Ministers of Churches, which the Apostle calleth Doctours) *Pag.*

Pag. 123. *l.* 12. *for*, But that all Presbyters were Prophets, or all Prophets Presbyters, *reade*, But that all Prophets were Presbyters, is more then I can resolve. By the Apostles description it should seem that they had their place with the Bench of the Church. Walo Messalinus out of Ruffinus hath remembred to us, *Ordinem Propheticum, the Rank or Bench of Prophets*, as a Ministery by themselves. Ireneus, Justine Martyr, and Tertullian have left mention of the Grace of Prophets as extant in their time, but of the use of it, for the ordinary Ministery of the Church, in teaching the people, they have said nothing to my knowledge.

Pag. 131. *l.* 9. *reade*, required at their Prophets hands by the way we may perceive, &c

Pag. 138. *l.* 30. *reade*, in a strange language it shall here be declared, &c.

P. 161. *l.* 4. *after* done. If this please not, or if it seem not generall enough, to satisfie the meaning of the Apostles words, it may be said in larger terms that all that which the Prophets by help of humane discourse conceived and uttered for and in their publick Assemblies, upon the grounds of their particular revelations, is here called the Spirits of the Prophets. Which therefore must needs be subject to the judgement of other Prophets.

P. 169. *l.* 1. *reade*, to make it his own.

Cxvii. when he ſingeth, *O praiſe God all ye people, praiſe him all ye Nations*; the Apoſtle, &c.

P. 212. *l.* 4. *reade*, by whom it ſpeaketh, that is a miſtake which, &c.

P. 232. *l.* 11. *reade*, the head of the Captives, of the linage, &c. *ibid. l.* 22. *after* profeſſe *adde*, And from that firſt title of the Miſna we have enough to convince this whole point if Scaligers judgement may take place. For there we have divers caſes concerning the very formall words of divers of thoſe Prayers which ſtill they uſe, reſolved by Doctours that lived not long after our Lords time. And Scaligers judgement is, *VI. De Emend. Temp.* that there is no more queſtion to be made whether thoſe reſolutions be the reſolutions of thoſe Doctours to whom they are intitled there, then whether the reſolutions of the old Romane Sages, preſerved in the digeſts of the Civil Law be their own or not. Thus muſt needs thoſe Prayers be farre more ancient then the time of our Lord, concerning the formall terms whereof, caſes new diſputed at that time, ſee the Miſna Beracoth C. iv. 3. v. 2.

P. 236. *l. ult. after*, by heart, *adde*, There is a reaſon why the heathen had prompters to ſuggeſt unto them the devotions which they addreſſed to ſeverall Deities, becauſe they counted ſeverall Deities properly able to beſtow

ſtow ſeverall bleſſings, and accordingly held ſeverall rites proper for their Service, which it was Sacriledge to perform otherwiſe. Arnobius *contra Gentes iii. Uſque adeò res exigit propriatim Deos ſcire, nec ambigere, nec dubitare de uniuscujusq; vi, nomine, ut cùm alienis ritibus & appellationibus fuerint invocati, & aures habeant ſtructas, & piaculis nos teneant inexpiabilibus obligatos. So farre it concerns particularly to know the Gods, without ambiguitie or doubt of the virtue and name of each; that when they are called upon by the rites and names of others, both they have their ears ſtopped, and hold us inſnared with inexpiable ſacriledges.* See there afore. So Tertullian according to this ſenſe makes a very pertinent oppoſition between the Heathen that prayed as they were prompted, and the Heathen that prayed by heart.

P. 241. *l.* 25. *after* Solemn, *adde*, Which queſtion perhaps need not be asked, if we conſider that S. Cyprian ſpake in his Maſters terms, who, when he nameth *Dominica ſolennia*, and again, *poſt transacta ſolennia*, *De Anima C. i. x.* muſt needs be underſtood to mean the ſame, to wit, the ſolemn Prayers which the Euchariſt was celebrated with. For indeed the latter of thoſe two paſſages of S. Cyprian, I think is out of a Work intitled to him but none of his own.

P. 245. *l.* 30. *after* hold, *adde*, To the ſame purpoſe, *Conc. Gerund. Can.* 1. *Pag.*

P. 282. *l.* 7. *after* thoſe, *adde*, things.

Pag. 283. *l. ult. reade*, a ſchiſme in the Church, &c.

P. 298. *l.* 22. *reade*, minds are beſt in tune, &c.

P. 313. *l.* 22. Therefore in that they require that publick Order be not exacted in reſpect to the weak, they acknowledge the thing lawfull, by acknowledging him weak that doubts of it; though in truth it concerneth them rather to inform the weak of the lawfulneſſe of thoſe things which publick Order requireth at their hands, then to continue them in their weakneſſe, and thereupon pretend that publick Order ought not to be exacted at their hands.

P. 362. *l.* 23. *after* to the purpoſe of it, *adde*, Let a man look over the benedictions which they uſe before and after the Leſſon of *Heare O Iſrael*, Deut. vi. in the morning: Let a man look over the xviii. benedictions which they ſay every day, morning, evening, and at night, the antiquitie whereof may in ſome ſort be valued by that which hath been ſaid afore C. vii. and it ſhall eaſily appear, that they contain Prayers as well as Praiſes or Thanksgivings to God, though called Benedictions, becauſe they begin, or end, or both, with *Bleſſed art thou, O God*, ſpecifying ſomething concerning the ſubject of each.

Pag. 386. *l.* 14. *after* ignorance breedeth, *adde*, In the Anaphora of S. Peter, in the Maronites Miſſall, this Prayer is made for forgiveneſſe of ſinnes. In the Jeſuite Kircherus his *Prodromus Captus*, for an eſſay of that language, I remember there is produced a form of this Prayer, as miniſtred by the Deacon, out of ſome of their Liturgies. The books are not in my hand for the preſent.

Faults escaped in Printing.

Pag. 72. *l.* 26. for swell *reade* smell. *p.* 98. *l.* 22. Sculletus *r.* Sculletus. *p.* 108. *l.* 9. vers. 8. *r.* vers. 28. *p.* 176. *l.* 13. Parmenians *r.* Parmenianus. *p.* 223. *l.* 19. *for* Prike *alwayes reade* Pirke. *p.* 248. *l.* 23. Sciatach *r.* Scialach. *l.* 24. Velseius *r.* Velserus. *p.* 252. *l.* 13. Preacher, *r.* practice. *p.* 253. *l.* 16. in *r.* it.